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A MOTHER'S PRAYER.

BY MISS RENA L. HOGG, ASSIUT, EGYPT.

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RENA L. HOGG, ASSIUT, EGYPT.

ON A piece of sacking on the earthen floor lay a young mother under a heavy rough covering made of camel's hair. Close to her breast she held a soft little bundle of humanity, wrapped in part of an old gown so dark in shade as kindly to conceal all lack of cleanliness. Behind the gloom of the mother's eyes lurked thoughts as dark as her baby's garment.

Outside, the glories of an Egyptian sunset seemed to bring heaven near, but there was no window in the mud walls through which their message might penetrate to Gutta in her need, and at the low doorway a crouching figure in sombre wrappings helped to shut out what light and air might otherwise have forced an entrance.

"You had better go," said the invalid at last in a weary voice. "What more can you do?"

"No, no, my daughter," answered the mother. "It is early yet. I won't leave you. I'll just wait here till your husband comes."

"Don't, mother! I wish you would go!" The voice had a new sharpness, half anxiety, half petulance. Evidently the mention of her husband had struck a cord that vibrated painfully.

The crouching figure stirred uneasily, muttered some inept reply, but made no move to leave. Silence fell between the two, each busy with her own thoughts.

What was the matter with Gutta, the older woman wondered. It was not reasonable to take it so. A woman must accept her fate. And what if it were a girl this time? What if heaven had even decreed that henceforward there should never be anything but girls? Had she not had one son? She might be grateful for her mercies!

The minutes lengthened. It was not Isteena's habit to remain long without speech. She began to babble of consolations in which there was no comfort. The impossibility of changing fate, the commonness of her trouble, the possibility that it would be a son "next time," all the list of ineffectual commonplaces used on such occasions were summoned without avail for the edification of the silent sufferer in the dark interior.

At last Gutta could stand it no longer. "Be quiet, mother," she answered fiercely, raising herself on her elbow to give full vent to the pent up storm. "Be quiet, I can't bear it. You know he'll half kill me when he finds that it's a girl. He'll wish I were dead so that he could marry one of the pretty girls he taunts me with. Why did you marry me to him? Wasn't your own life miserable enough that you had to bring the same misery into mine? And he hates you. Now that you have been turned out of your own home for the sake of the new wife, he always thinks that you are sneaking about for food. It will make him all the angrier if he finds you here. Go!"

She fell back, her energy spent. The flare of anger died out suddenly in a helpless moan. "Why did I live through it? Why? It would have been better had we died, little daughter! Better, had we died!"

Isteena had risen during the torrent of words and stood irresolute, her garrulity checked for the moment by her daughter's passion. But habit conquered. The rejected consolations returned to her lips. She continued to mumble them over like a charm, hoping vainly to win at least some sign of formal acquiescence in the accustomed creed. When the heap in the corner remained silent and inert she turned at last, and still muttering went out into the dusk, leaving Gutta alone with her woe.

Three days had passed and again it was sunset. Gutta squatted at the door of the little upper room, her little dark bundle in her arms, her eyes fixed absently on the far horizon. Her soul was in the grip of a dull, sullen rebellion and to understand her mood one must know something of the years that lay behind her, in which she seemed to see as in a mirror the future awaiting her child.

Her mother had borne no sons and Gutta's early days had been noisy with vocal warfare on the subject. Had they been Mohammedans divorce would soon have driven mother and daughters out of doors, but as they were Copts and divorce for such a cause impossible the crisis was long delayed. At the age of eleven the child escaped to a husband's home only to widen her experience of trouble. The mother-in-law's yoke proved heavy and galling to Gutta's high spirit. Moreover every mouthful was grudged to her and she had frequently to satisfy her healthy young appetite in secret by fair means or foul. Worst of all the older woman sought jealously to bring the child-wife into disfavor with her husband and as she had not learned to bear injustice meekly, storms ensued that often ended in a beating. So the years dragged on, with occasional interludes, when, for a little, Gutta's star was in the ascendant, and making the most of her opportunity she would plead piteously with her husband to go elsewhere and take her away. Custom, however, and the mother's influence formed a coil too strong for her, and the situation remained unchanged till the death of the oppressor, when matters might possibly have improved, but for the arrival of a *new* disturber of the peace.

A brother-in-law brought home a bride whose round young face showed Gutta's pinched and faded. Her husband was quick to note the contrast and fell under the spell of the newcomer who on her part finding herself important for the first time in her history was not slow to make the most of the unwonted opportunity and to enliven life with the untried excitements of a secret and precarious flirtation.

It was then that the iron entered Gutta's soul and for many a long month she battled with hate. Though a stanch little Christian, her saintliness was still in embryo and as a wife she lacked some of the requisites prescribed by Paul. When after long restraint she would give her tongue the rein her husband got what he deserved in liberal measure, and while he could reduce her to physical submission by physical means she was at such times too full of rage to feel much pain and her spirit he could not subdue.

But that phase too had passed. The bride grew stale as Gutta had grown stale and the man sought pleasure elsewhere. He was little with them now, but there were plenty of tongues ready to keep the wife cognizant of the things she wished least to hear. In seasons of anger he would even himself, to madden her, throw his sins in her face, open and unashamed.

Such was the sordid life which during her days in the dark, Gutta had passed in review. The gleams of good it had contained hours of respite denied to none, pleasures that came to her in solitude, the spared life of her little boy, the daily give and take of the village—that contact with neighbors which had formed a usually palatable and not unwholesome ingredient in her lot—all these things had for the time being dropped out of sight. One weary fact alone stood out clear before her, and it was this that occupied her far off gaze. "*Woman* is born to trouble as the sparks fly upwards." Her fate would be her child's fate and could she endure it? She was slowly learning to bear with patience her own wrongs, but could she look on and see this daughter following in her steps? If only the child had been a boy all would have been well!

Suddenly she drew up her gown and laid bare a dark bruise in the soft flesh. There he had kicked her when he learned it was a girl. He had been more bovine than devilish, the victim of a blind fury of disappointment that neither knew nor cared what it injured. Fortunately her thick covering had sheltered her from some of his abuse, but suppose his foot had reached the child—suppose he had kicked *her*, killed *her!* Well, why not? Would it not have been better so? Her baby would have been in heaven now and there is no sorrow there. What could be better than that? Her face grew wistful. O, if only it had been a boy! But since it was a girl and that could not be changed, why should she not ask God to take back his gift? "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Why should not a mother knock at the door and ask Him to take home her little child? Impulsively she bent her head over the tiny form, covered her face with her veil, and prayed.

"I thank Thee," she began—but that was sheer custom, prayers always began like that whether there were thanks in one's heart or not. "I thank Thee for all Thy blessings. And O Lord take my child if she is going to be unhappy like me. I can't bear any new sorrow. If her life will bring her sorrow and bring me sorrow take her away now. Don't let her live to grow up and be miserable like me."

The baby stirred uneasily, the perrenial comforter having slipped for the moment from the little mouth. Her prayer was interrupted by the child's troubled cries and to her heightened imagination they had the sound of pain. Was she ill? Was this in answer to the mother's prayer? She hushed the little one anxiously and half frightened at so speedy a response, looked up appealingly to heaven.

Suddenly a meteor flashed across the darkening blue. What did that mean? That was God's doing. Was it a sign that He was angry? Perhaps her prayer had not been right. She must try to make it better.

She bowed her head once more, once more murmured words of thanks, and then—"O God Thou knowest what is best."

But no—she could not stop at that. Surely, she argued, God could not be angry. Were we not told to tell Him all our desires? The old feelings surged up afresh, her heart would not be still, and with the dark past behind and the dark future before, her interrupted prayer returned to its original channel. "O God," she whispered fervently, "O God Thou knowest all things. If Thou know that she is just for sorrow take her away, O take her away, for Jesus' sake, Amen."

* * * *

The same little mud roof in front of the same little mud room and the same little mother, but with another bundle in her arms.

Sixteen months had elapsed and Gutta, squatting in the happy sunshine, was entertaining a visitor, a missionary friend. Preliminaries were over. They had reached in their talk those regions where differences of nationality and education seem to melt away.

"God is very good to me," Gutta had been saying, "He teaches me a lot of things. He teaches me at night in my dreams and in the day everything comes exactly as he had shown me."

But the thread of talk was broken. Gutta's bundle being four months old objected to quiescence. She danced the little one up and down looking at her fondly the while, and the attention of both women became concentrated on the child.

"Where did she get her blue eyes," asked the visitor, "and her fair skin?"

"O I don't know; perhaps from the mission ladies at the meetings on Sabbaths."

"And was your husband angry because it was a girl?"

"Yes, at first," answered Gutta, "but he likes her now and her brother is quite foolish about her. I call her Bakheeta, the fortunate one!"

"And what did you name the little one who died?"

Gutta shook her head. She had had no heart to give that baby a name.

"Did God send you a dream," asked her friend, "when He took your little girl away?"

"No, not that time," was the answer. "He taught me that time without a dream. You see, I knew that it was He Who had taken her away, for she lived just seven days and my babies are not like that. They are strong. I knew that it was because of my prayer that He did it. Then He showed me that the baby had been *His gift*, and that because I had not been pleased with *His gift* He had taken it back. And He showed me that I should have been pleased with the gift just because it was He Who gave it. I should have known it must be all right. I should have trusted."

"And what did you do then?"

"I said to Him I would never be vexed again. I would take anything He gave me even if it was just dust—and He sent me this!"

She held up her baby proudly for her visitor's admiration, and little Bakheeta smiled as though serenely certain of good fortune.

"Yes," mused the mother in deep content, "I said I would take anything from Him—*anything*, even *dust*—and He gave me *this!*"

THE YOUNG WOMAN OF TOMORROW–A PRODUCT OF TODAY.

By Miss Margaret McLaughry, New Wilmington, Pa.

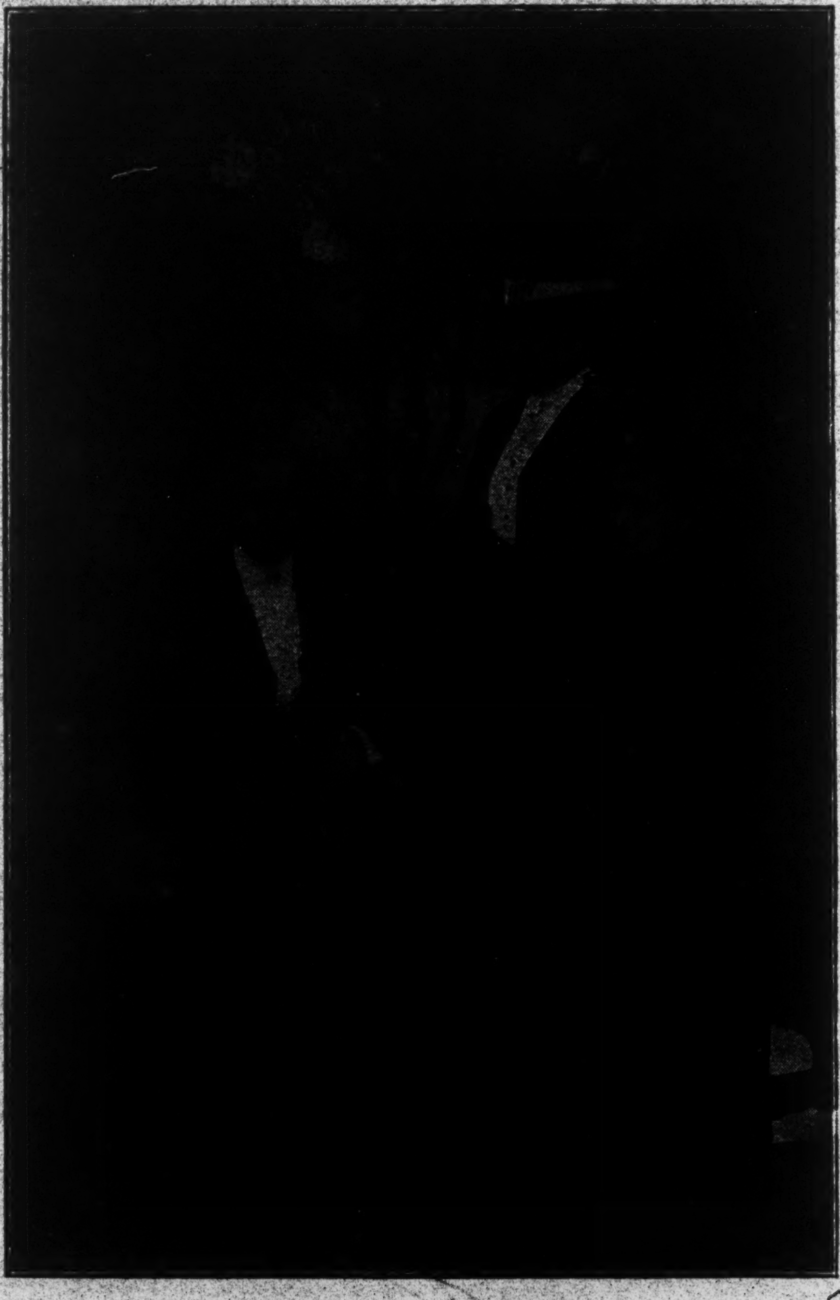
THE YOUNG woman of yesterday has lived, made her impress on humanity, and passed on; the young woman of today is acting her part, living her life, rearing the children of tomorrow; the young woman of tomorrow is yet to come, and what she will be depends on her inheritance and the environment which we prepare for her. She is born, as Oliver Wendell Holmes has put it, with many opposing natures inherited from her ancestors struggling for supremacy. This struggle must be settled by the influences about her.

There are girls whose start in life is lamentable. Born of ungodly parents, whose only ambition is temporal pleasure, reared in an atmosphere of selfishness and worldliness, what wonder that she is vain, heartless, and frivolous? She has no god but society and no religion but self. She must follow fashion's dictates at the expense of her modesty, she exposes herself to pollution in all sorts of doubtful places to win a little pretended admiration; she has no conscience in the expenditure of her father's or her husband's money, no interest in life and life's problems, no thought for the future. What cares she for the needs and the ignorance of suffering humanity? The slight knowledge she has of the better life would not be worth imparting if she had the inclination. To overcome her inheritance she needs the environment of strong, beautiful Christian womanhood.

It is appalling that after nearly two thousand years of Christ's influence in this world, with all our schools and churches, our literature and evangelism, our Christian men and women, there are so many homes in which Christ has no followers. Like Fra Lippo Lippi in Browning's poem, we seem again to see His sad face as he says, "Only this after the passion of two thousand years."

However, such are not the homes of the readers of this Magazine. They believe that motherhood is the highest honor with which God can crown human lives. Like the mother of the Gracchi, her babies are her precious jewels and she is proud to exhibit them. If only all babies could start out in life with a Christian mother's love and all girls could grow up under a Christian mother's influence, the girl of tomorrow would not be hard to portray. And as you represent what the immortal Lincoln called the great middle class, it is your daughter we are going to keep in mind as we write and imagine her as the normal young woman.

Whatever we may say about the olden times it is a fact that the present is an age of unparelled progress. The invisible power of electricity annihilates time and space and acquaints us with the most remote regions. Our highways used to be confined to *terra firma* and the surface of the waters; now aerial flight and submarine passage have been fully demonstrated. Inventions undreamed of by our grandfathers have become necessities in modern households. These have wrought such changes in the youth of today that the girl of this period can no more be transformed into the girl of yesterday than the hands of



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MISS R. A. McCULLOUGH.
Missionary since 1879, and her two Bible women in India.

the dial plate of the years can be turned back.

The young woman of tomorrow, if she is the product of the young woman of today, should be stronger physically. Born of healthy, vigorous parents, she will have a promising start in life. So much effort has been made by medical experts in recent years to decrease the rate of infant mortality that the care and feeding of the child have been much improved. Much progress has been made in the prevention and cure of disease in general, and the child's chances to live and be strong are greatly increased. By means of anaesthesia and the scalpel, the extermination of germs, diagnosing by means of the X-ray and the microscope, invalidism is in many cases prevented and life prolonged. Athletic sports and physical culture in school, frequent active exercise, living and sleeping in the open air, are powerful agents in making good health popular. The pale invalid of the past is no longer interesting.

The woman of the future should be stronger intellectually. The high school and college graduates of today are the fathers and mothers of tomorrow. Public school education has become well-nigh universal. Secondary schools, colleges, universities are taxed to their utmost to provide accommodation for those who wish to enter. This is an age of intellectual progress and must produce a more intelligent generation. The woman of tomorrow must be wiser. Easy access to newspapers, magazines, libraries and reading rooms opens up to her the whole literature of a nation. The voices of singers who seldom appear in such places and at such prices as are within reach of the ordinary girl are brought into her very home by the graphophone, while the same instrument renders her familiar with the compositions of the old masters in music. She travels more than her mother did and visits the most interesting places while still in childhood.

The girl of tomorrow will have a wider horizon than the girl of today. Even at present a woman's life in the most remote regions is no longer narrow and confined. The telephone enables her to converse not only with her neighbors, but with distant towns and cities at any hour of any day. Her automobile will take her between meal hours to an entertainment or on a shopping expedition. The rural delivery brings letters, newspapers, and parcels to her very door. She enjoys most of the conveniences of the city without its crowding and confusion. Our entire country has become cosmopolitan. Jews and Gentiles, Greeks and barbarians, black and white, rich and poor mingle in the same crowds. A woman's horizon must widen in such a life as she lives now.

The woman of tomorrow will be more self-reliant. After a generation of women wage-earners, many of whom will be the mothers of tomorrow's girls, the coming generation must have inherited the qualities which will render them more capable of judging and acting for themselves. The "Mennonite Maid" is almost extinct. The girl who is utterly dependent upon her father for support and perfectly obedient to his will is a rare specimen. If she looks to her father for support she has her own allowance, spends it as she pleases, plans her own course of action, and marries the man of her choice. As the props fall from her side she learns to stand by herself and teaches the same to her daughter.

She will, therefore, be more efficient. The improved educational system of today is preparing women to do a woman's work in a more scientific manner. The three R's may not be so thoroughly taught as they were in our day, but the curriculum of today is more practical. It includes dressmaking, millinery, designing, decorating, cooking, nursing, eugenics, first aid to the injured, the chemistry of foods, social welfare. These, of course, have not all found their way into all our schools, but they have been so successfully taught in some that many technical schools are being founded in various cities which are thus revolutionizing the system of instruction. As a result the time may soon come when "housework may pass over into a science, as the poor, decrepit farming of the last generation has become the agriculture of today."

From such schools as these young women shall pass out into the positions of trust and importance which await them. In such schools girls are being fitted today for leadership tomorrow in various employments undreamed of yesterday. Welfare clubs with trained women in charge are being organized in stores and factories. Likewise are trained women needed to develop and design in dressmaking and millinery, "in all kinds of artistic achievement for which deft fingers and a sensitive eye are essential." Woman's sphere is growing not because she is encroaching on men's employments, but because the trend of the times is opening up needs hitherto unknown.

May we not trust also that our young woman of tomorrow may be more spiritual? Will she be satisfied with the large field of practical usefulness for which her talents and education have fitted her, or will her spiritual nature cry out for activity? We call this a practical age, but is the spiritual nature hemmed in? There has never been a time when so much attention was given to organized Bible study. Conventions and conferences for the discussion of religious subjects are frequent. Outdoor services collect large crowds to hear the Gospel preached. House-to-house canvass gives an invitation to every one. Evangelists hold services in huge tabernacles preaching to larger crowds than have ever been collected together during consecutive meetings for any other purpose and hundreds give themselves up to the influence of the Gospel and publicly take up the new life. Surely this age is not all practical, and we may reasonably expect the young woman of tomorrow to be more spiritual.

If then we have described her as she is to be, what must be the effect on life in general? She must live the life more abundant which Christ came to give. She will not neglect her home and its interests, but she will reach a helping hand to the needy everywhere. She will impart of her efficiency to make the whole world better. Those well-known lines of Owen Meredith are true as well as encouraging:

"No life can be pure in its purpose and
strong in its strife
And all life not be purer and stronger
thereby."

Each little life with pure motives and earnest striving must wield its influence to make this world a better place. We, who are the leaders of girls today have it in our power to help them develop their God-given talents as they have opportunity. If only every girl would have a well-rounded training—body, mind and soul—what a power for good the young woman of tomorrow would be!

HANDICAPS IN YOUNG WOMEN'S WORK.

By Mrs. W. F. Rotzler, New Concord, Ohio.

IT IS never well to underestimate the strength of the enemy. That there are handicaps to Young Women's Work, and that they loom up large and forbidding at times must be admitted. Every flower and plant, however beautiful and useful, seems to have some natural enemy, but that in no way detracts from our estimate and love of the things that grow. We only work the harder to protect the plant, and, because the flower is especially beautiful, our efforts are doubled to destroy the pest. So with Young Women's Missionary Societies. There are handicaps, but a good, live society is so worth while, both in the good it can do and in the reflex good that comes to its members, that we are stirred to redouble our efforts, to meet the enemy face to face, and to rout him.

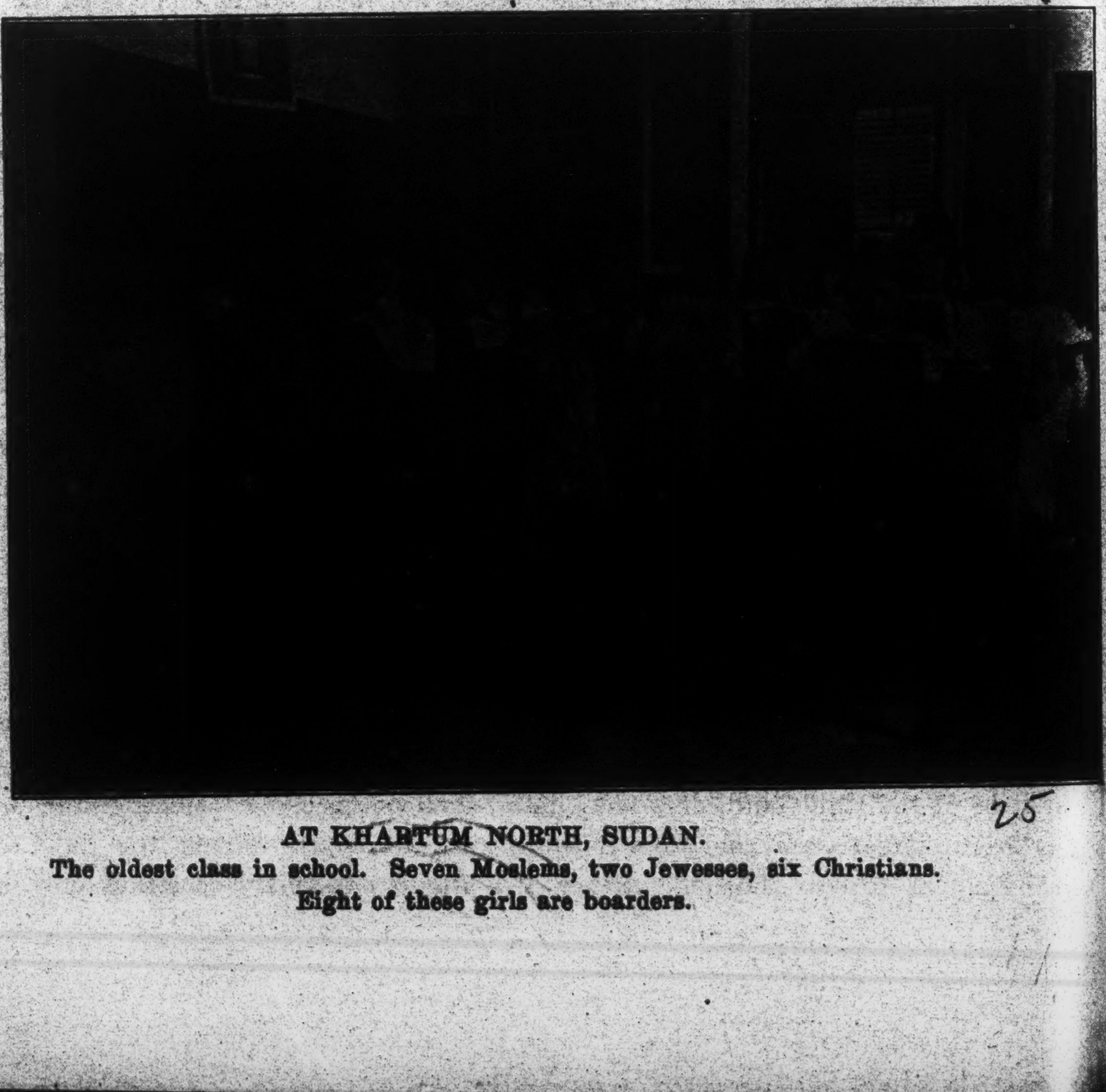
Given a church without a Young Women's Missionary Society, when it is suggested that one be organized, what are the objections raised, what handicaps present themselves? We hear the cry, "Too many organizations." At this time we are all interested in the achievements of the various armies—Joffre's, Brusiloff's, von Hinderburg's. These armies are divided and sub-divided, each sub-division a perfect organization in itself, and each working for one great cause under one great leader. Organization to the minutest detail has not blinded the individual soldiers to the great object for which they fight, neither has it interfered with their efficiency as soldiers. So organization in the church, if it be of the right kind, does not blind us to our Great Cause nor does it make us disloyal to our Leader; rather it makes more effective the efforts put forth. For it is specialization applied to Christ's work, and systematic effort directed in the extension of His Kingdom. Granted that there are those in a church who could in case of necessity join the older society, would it not be a greater incentive to them and prove a more effective means of service were they to be organized into a society where, under their own leadership, they could do the work as their more ardent enthusiasm and more youthful energy might suggest?

In some congregations the young women are comparatively few in number and widely scattered. Some, also, are away teaching or attending school. But do not these few at home need the training, the inspiration, the broader outlook that the missionary society gives? The need of something to bring the young women together, to give to each the companionship of those about her own age becomes the greater because they are scattered. And what could be a better reason for gathering together than the study of Christ's Word and His field? But also, what an opportunity to make one's life count, to spend one's energy in bringing about that for which we pray, "Thy kingdom come!" One's opportunity for being a blessing to this old world and of heeding Christ's command to spread the Gospel may be limited, but this opportunity to support and advance a missionary society is at hand.

Some hindrances present themselves even after organization, *i. e.*, "When shall we meet?" Some young woman are employed during the day, so can attend missionary meetings only in the evening. Others live so far away that they cannot go to and from the meetings alone if held at night. But if the matter be given prayerful consideration a time may be chosen that will be convenient to the greatest number.

Uninteresting and illy-prepared programs become hindrances and will soon deaden a society started under ever so favorable conditions. The programs should be varied and never long. Each one taking part should give some time and thought to preparation, not read from the Magazine an article not even glanced at beforehand. A social hour with light refreshments may help. However, the *refreshments* should *very faithfully* be kept *very light* that money so much needed for missions be not squandered needlessly. The refreshments simply tend to hold the women together for sociability rather than to allow the suggestion that they hurry right away from the meeting. A little time spent in sewing after the meeting has adjourned may serve the same purpose. A good program and sociability make each meeting much more worth while.

That the hindrances to this work may be overcome is proved by the fact that they have been overcome by many live, active Young Women's Societies. What others can do, why cannot we do? We may look at these live societies and surmise that their difficulties are fewer than our own. But if one observes closely, she sees that all have about the same number of hindrances. The scattered district does not realize that in the district where the young women are more numerous, there the other interests are also more numerous. Those where the roads become almost impassible in winter may



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AT KHARTUM NORTH, SUDAN.
The oldest class in school. Seven Moslems, two Jewesses, six Christians.
Eight of these girls are boarders.

not realize that in the paved street district the heat of summer becomes almost unbearable. The point is that the hindrances may be overcome and every live society has had them to overcome before entering into active service for Christ.

At the bottom of all our so-called hindrances, and that which accounts for them all, is the deep-rooted lack of real, vital godliness. Three, two, or even one, thoroughly consecrated to Christ and His cause, deeply interested in missions, can through prayer, effort and example raise the whole spiritual level. If a number of the young women are consecrated and prayerful there will be an enthusiasm for extending Christ's Kingdom, for telling about Him to others—such an enthusiasm as will be contagious, add interest and profit to every meeting and make the "hindrances" melt away as a snow drift melts before the sun's warm rays.

THE SHARE OF YOUNG WOMEN IN THE SPREAD OF THE KINGDOM.

By Miss Mary L. Kissick, Albia, Iowa.

THE EXTENT of the Master's Kingdom on earth is best given in the Word—"and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In this very suggestive quotation we have the spread of the Kingdom beginning in Jerusalem or "at home." This is where the greater part of Christians are called upon to witness—perhaps in some respects as difficult as the other fields. Next comes "all Judea, and in Samaria," which is a little wider territory. We may think of this as the home mission fields, the city work and the Y. M. and Y. W. The last gives no limit—"and unto the uttermost part of the earth." This gives the Master's command as to the spread of His Kindgom.

The extent of the Kingdom is also very plainly stated in the following lines:—

"Aye, a call is now sounding for you and for me,
Not only from nations far over the sea,
But it comes from the lands that lie at our feet,
It comes from the needy we pass in the street,
It comes from the homes of want and of woe,
It comes to our ears wherever we go.
Oh hear! The Master is calling!"

The ways of spreading the Kingdom are very many. We often think that the regular church work is the only way of spreading the Gospel. This is the very essential way—through the Sabbath School, Christian Union, the preaching service, etc. Through these many are brought into the Kingdom. But we think of the special evangelistic services, personal work, Young Men's and Young Women's organizations as being means of enlarging the work. In the needy fields the medical and educational work is used mightily in winning souls to the Master.

While we read this general outline of ways of spreading the "good news," some one may for some reason be excluded from any part in the work. Yet every *true* Christian does have his or her part in Christ's Kingdom. We would not forget to add that perhaps the most effective means of spreading the Kingdow is the *life*. Many who have turned a deaf ear to all appeals and entreaties have surrendered to Christ because of the influence of a deep, true, consistent Christian life. This is really the basis for all the work of spreading the Kingdom.

But what share do the *young women* have in the extension of the Master's Kingdom? Can they use these different means for its extension? The young women certainly have a share in being witnesses "in Jerusalem." In the Sabbath School who are usually the teachers of the children's as well as the girls' and young ladies' classes? Very often the young women have a large share in this field to witness for the Master. A faithful witness before the children may produce more fruit than in some field that man would consider a wider field.

In the home field she may also share in the Kingdom's extension through the Young Women's Missionary Society. She may here help others as well as learn of the work in other fields. She may share financially by helping in the support of the Young Women's special workers, and through the Thank-Offering be the means of spreading the Gospel to the farthest corner of the earth.

In college life and city work the young women may make Christ known through the Y. W. C. A. Many true workers are found in this organization. It certainly is a Christian organization that has concern for the traveler and the stranger as well as the spiritual welfare of the young women. In this work we may share in the Master's Kingdom.

May we go to "the uttermost part of the earth" and see if young women will be admitted here. So often we read of the condition of the women in these heathen lands. Only the Gospel can bring them to the position woman holds in America. Only women can bring them the Gospel. These who go must be our young women to take up the work in a strange land and master a foreign language. As the cry of these millions of women in distress comes to us it is another opportunity to have a share in carrying the "Good News."

In these special lines of religious work, Christian young women may have a place for service. But outside of this work there are places for witnessing. There are many of our young women who are out in business or professional life. Here is where, day after day, the life is tested by the every day duties and trials. If through constant companionship with the Master and complete surrender to Him, the Christ is seen in our lives we may be used in the business life in winning some to the Master.

"No service in itself is small,
Nor great though earth it fill;
But that is small which seeks its own
And great which seeks God's will."

The share that we as young women have in the spread of the Kingdom is also an individual matter. To meet our share it takes individual effort, individual faithfulness, individual consecration. May we each one go forth to our own share of the work in the Master's strength that no work intrusted to us may remain unfinished.

LOST OR FOUND! THE LIFE OF CHRISTIAN SERVICE.

By Miss Lillian M. Robertson, Spokane, Wash.

A SPRING issued from a hillside in the Idaho hills. It did not gush out in a stream, and flow down the slope in a defined water course. Its presence was apparent only by a zigzag line of reedy growths, and green mossy patches.

A man and woman climbed the hill one day (the woman preceded the man) and saw the evidences of water; a shovel was brought, a pickax applied, and in a short time a basin was receiving a steady flow of refreshing ice-cold water. The course down the hill was cleared, so that the spring might send its overflow through an unobstructed channel. Now it has come about that where logs and stones prevented the free course of the mountain stream, the red baneberry lifts its brilliant clusters, the shy one-flowered wintergreen perfumes the air, the fragrant pipsissewa erects its pink head, and ferns fringe the banks of an ever-flowing stream.

Many of our earnest women are asking whether the spirit of Christian service is lost or found; they are concerned in knowing whether or not the splendid young womanhood from which our ranks must be recruited possesses the spirit of Christian service, and they are definitely anxious about this spirit of Christian service as applied to the missionary cause.

There are favored sections in our church where our young women are reared to assume the responsibilities that the church directs; where missionary ideals and enthusiasm permeate the atmosphere. Young women under such conditions come naturally into an inheritance of Christian service which expresses itself through the agency of societies that are doing aggressive work for missions.

But there are thousands of young women who do not live in such localities and who possess all the ability of their sisters, but lack the influence of a missionary-saturated atmosphere. They do not flock into the Young Women's Missionary Society, if indeed there be one to flock to. They do not evince any real desire to enlist in missionary enterprise. I take it that this laxity, or apparent indifference, is what calls forth the question as to whether the spirit of Christian service is lost or found.

We believe that there has never been a time when the real spirit of service has been as pronounced as now. The world is teeming with evidences of it: Red Cross societies are flinging the scarlet cross at us at every turn; First Aid is being taught in the grades of our public schools; Boy Scouts are busy training for helpfulness; girls are selling flowers on the streets for the war sufferers; young women are thronging into the many places that the terrible war in Europe has opened up where service is needed. At every step there are proofs that sympathy and active interest in humanity is at a high tide. If these things—and they can be enlarged endlessly—do not betoken the spirit of Christian service, whence come they? Christ Himself places the seal of His approval upon the neighborly act of the good Samaritan, and the giving of a cup of water in the name of a disciple. How many acts of this kind arise before our minds! A charming young woman gave an evening to fretful children, that the parents might attend a church gathering; another called unwearedly Sabbath after Sabbath for two Primaries that they might not miss the Sabbath School; another visits regularly at the hospital, and opens a home to a convalescent young woman who is homeless. But not one of these three has any interest in the Young Women's Missionary Society. Why?

A thoughtful young business woman attended the Spokane Missionary Convention—a member of the choir. The subject of Missions, *per se*, interested her not at all, until she heard our Mrs. Campbell mention the Tanta Hospital. She listened eagerly as other phases of Modern Missions were presented. The entire subject took on a new aspect, as she realized that missions are simply an enlargement of the spirit of daily service, that to know missions is to have a broad view of the world's need of a Savior, and to practice missions is to try to supply this need through schools, hospitals and other agencies for physical and spiritual salvation.

So many of our girls are crowding into the business world. They are working along lines which give visible, tangible results. The spiritual attitude is more or less disregarded in the face of what may be termed practical accomplishment. Is it not true that youth may be expected to interpret service in terms of matter-of-fact doing? Is it not true that it is maturity that places right values upon the spiritual side of service? If so, should there be discouragement because young women find the service outlet after the manner of the business world?

We do not contend that this is the loftiest standard, but we claim that as the mossy patches and reedy growths are proof positive of an undercurrent of water in the hillside spring, so these young women manifest the spirit of Christian service in the way most natural to them. We go farther, and declare our conviction that Tagore spoke truly when he said, "Entering my heart unbidden even as one of the common people, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment." May not God be in the heart of these young women, perhaps unrealized, or at least not consciously related to acts of service, yet stimulating the life to serve.

The spring was not lost, nor is the spirit of Christian service lost, but each needs intelligent treatment to secure the best results, for there is danger, that of wasted energy; our maidens may be like the one with the lamp, and put effort where it does not do the most lasting good:

"On the slope of the desolate river among tall grasses I asked her, 'Maiden, where do you go shading your lamp with your mantle? My house is all dark and lonesome—lend me your light!' She raised her dark eyes for a moment and looked at my face through the dusk, 'I have come to the river,' she said, 'to float my lamp on the stream when the day light wanes in the west.' I stood alone among tall grasses and watched the timid flame of her lamp uselessly drifting in the tide.

"In the silence of gathering night I asked her, 'Maiden, your lights are all lit—then where do you go with your lamp? My house is all dark and lonesome—lend me your light.' She raised her dark eyes on my face and stood for a moment doubtful. 'I come,' she said at last, 'to dedicate my lamp to the sky.' I stood and watched her light uselessly burning in the void.

"In the moonless gloom of midnight I asked her, 'Maiden, what is your quest, holding the lamp near your heart? My house is all dark and lonesome—lend me your light.' She stopped for a minute and thought and gazed at my face in the dark. 'I have brought my light,' she said, 'to join the carnival of lamps.' I stood and watched her little lamp uselessly lost among lights."

—*(Gitanjali).*

May I suggest some things that seem to be necessary by way of removing obstacles from the channels through which missionary interest may flow:

1. Information concerning Modern Missions. Comparatively few of our young women know the world conditions, and the splendid program mapped out by missionary leaders.
2. Enlarge the young woman's horizon until she outreaches her community and gets a view of the world as her place of activity.
3. Teach the practicality of the work as it is being done today.
4. Give her plenty of work to do. Do you remember Miss Adams' plea at the Xenia Convention that the girls should be given work?
5. Impress the divine command, which no thoughtful young woman dare disregard.
6. Show that an interest in humanity will be strengthened, and larger service rendered, if she is a part of an organization that has for its specific end the world's salvation.

"Who is sufficient for these things?"
"The woman preceded the man."

24 A BEAUTIFUL SCENE AT SIALKOT MEMORIAL HOSPITAL, INDIA.
See how Doctor Maria White is almost hid behind the little ones.

PRAYER--HAS IT THE PRIMARY PLACE IN YOUR LIFE OF SERVICE?

BY MRS. ALICE MCCLURE, NEW WILMINGTON, PA.

ALL CHRISTIANS admit the value of prayer. How many of us give it the primary place in God's work? To us has been given a great work, the carrying of the Gospel to the ends of the earth. Many are the organizations and methods used in accomplishing this task. The field is the world. All who love the Lord are the workers. The work is to bring the unsaved in contact with our Savior. Our foe is Satan. Captives are to be set free; prison doors are to be opened and those who have been bound, given liberty. Laborers must go to the ends of the earth; money must be provided; strongholds of Satan must be overthrown. How can this be accomplished? "What part," asks Flemming in the book, "The Dynamic of all Prayer" "has prayer to play in God's processes and operations? The current view is that the real work of the Church and of Christ is done in the pulpit and the platform, in the class room and by personal influence. The work is so pressing that there is little time for prayer." Prayer is thus generally considered "supplemental" rather than "fundamental." When we face the situation honestly we frankly admit that the pulpit, the platform, the class room, the missionary societies, and all organizations are but the machine, and the effort to push and pull the machine takes our time from prayer with the result that we hear the noise of the machine far more often than the rushing wind or the still small voice of the Spirit, and the task is yet to be accomplished.

Facing a similar situation what was Jehovah's attitude? Isa. 59:16, "He wondered that there was no intercessor." So He Himself became the intercessor. "His own arm brought salvation." And after the incarnation, and crucifixion and resurrection He ascended to the Father "able to save to the uttermost seeing that He ever liveth to make intercession."

Surely Christ made prayer primary and fundamental. He prayed all night before choosing His disciples; another time departing into the mountain to pray He did not join the disciples until the fourth watch; again on the mount of transfiguration and again in Gethsemane. He spoke only what He heard from the Father. He worked the works He saw the Father doing. He could of Himself do nothing. After these recorded times of prayer miracles were wrought, great power coming from Him. Wherever He finds a soul praying in faith He works. The eye hath not seen a "God besides Thee Who worketh for Him that waiteth for Him." Isa. 64:4. "If ye ask anything in My name that will I do," John 14:14. Let us take Christ at His word here. It is not I will cause it to be done. He often works that way. But be sure He is sending you before you hurry away. It is easier to work than to wait with trained ear for His command. What He says is, "That will I do." I pray here in the United States. He answers in India. Trust Him. Pray. He works. The disciples prayed, He sent the Holy Spirit. Peter preached, the Holy Spirit wrought conviction and conversion. They prayed and the Lord stretched forth His hand to heal and do many signs and wonders. The angel of the Lord sends Philip. He also opens the prison doors and frees Peter as the church prayed stretch-outedly; it was the Lord met Saul and wrought the change in his heart and life. As the church prayed and fasted the Holy Spirit separated Paul and Barnabas. Yes, if we ask, the Lord Himself will work. De we believe Him?

Intercession means real fellowship with Christ and is not easy. He offered up prayers and supplications with strong crying and tears. Paul agonized in intercession. "True intercession is a sacrifice, a bleeding sacrifice." Prayer thus becomes a battle-field. The conflict is not with God, but with the hosts of wickedness. Eph. 6:12. Let us not hesitate to enter into this fellowship with our Lord. When Satan's hold on lives and pocketbooks is loosened, and Christ given supreme place, then He can accomplish the great task through the yielded lives.

Let us look for a moment at what it means to give prayer the primary place in God's operations. John Hyde of India entered into this fellowship in intercession with our Lord. He gave himself to prayer as the primary and fundamental part of winning India. This meant spending hours, sometimes days and nights in prayer. After he gave Christ the supreme place and was filled with the Holy Spirit, obeying even when it meant these days and nights in prayer when his fellow missionaries might think he should be out in the district; going forth only at God's command and speaking what God asked him to say; then God worked mightily through him. He was known in the Panjab as the Apostle of prayer. A fellow missionary, Dr. Wherry, said of him, "Mr. Hyde won six hundred souls the last year he was in India." He was often misunderstood, but he always obeyed the Father.

A missionary reading of the work God accomplished through Mr. Hyde finally determined to give prayer the primary place. She had labored hard and faithfully for the Master for years without seeing any fruit. After a great struggle in obedience to the call of Christ she took up this life of intercession. The following is a portion of a letter written to a friend about one year after she entered into the ministry of intercession. "The most of the year has been a battle to keep to my resolution. At first the temptation came, 'Suppose you see no immediate results of your prayers, can you trust God and pray on until the answer comes or even if the answer never seems to come?' God gave the grace to feel that I could pray on although I might never see the fruit of it. Then came a harder struggle. I have always lived such an active life and my new life called for much of the best part of the day to be spent in prayer and Bible study. Can you not imagine what it was and is sometimes now to hear others going around hard at work while I stay quietly in my room? Only the other day I felt it and with it God seemed to say, "What fruit had you then in those things of which ye are now ashamed?" What fruit had I? (In those prayerless years). I can look back over eight years of hard work, unceasingly from morning until night and very little fruit of any kind. And today? Not quite a year of this new prayer life and yet what changes. (Before she had been almost in despair at times because of hardness and difficulty of work and no fruit). During this year of prayer in six months over one hundred and twenty-five adults have been baptized (there were only fifteen the preceding year) and there is a large number of inquirers. In several villages where a few months ago there was no work now we have small Christian communities and day schools and the work is spreading. With every department of my work things are in a more prosperous condition than I have ever known them to be; and yet I give but half the time to my work that I once did, and I do not feel that anything is neglected. The stress and strain have gone out of my life."

Will you, too, make prayer your chief work? In the words of Robert Speer, "Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine gold, more to be sought than apparent opportunities for large usefulness, of deeper significance than high intellectual attainment, or power of popular influence is this gift, the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

THE RELATION OF THE YOUNG WOMEN'S MISSIONARY SOCIETY TO MISSIONS.

By Mrs. William S. Bamford, St. Louis, Mo.

LIFE IS a course of factors, a series of elements which contribute to produce some great result. Life is not an accident for any one, "but through the circle of the ages one ending purpose runs," God's great purpose; mature before the earth or the worlds were framed. That God's name should be great and glorious in all the world; that His Kingdom should come and His will be done on earth as it is done in heaven; to this end He gave His only begotten Son, "Who was delivered for our offences and raised again for our justification." He also gave His Holy Spirit after the ascension and glorification of Christ, through Whom the purpose of the ages was to be accomplished. On that day of the coming of the Holy Spirit the church was built upon the foundation of the apostles and prophets, Jesus Christ Himself being chief cornerstone. The conquest of the ages has been going on ever since, and we see it not yet accomplished, but we see stronghold after stronghold of sin taken for Christ. Just as His people have seen the vision has His great commission been carried out.

His gospel has blessed all those who have received it, bringing light and life, freedom and joy, whether they dwell in "Greenland's Icy Mountains or in India's Coral Strand." Among the blessed ones, none have been more blessed than women, for they have been lifted from the position of slaves to become the prominent factors in the world's progress and betterment. How fitting then that women, and especially young women, with their dreams and enthusiasm, should be identified and related to this glorious movement of the ages now in the course of accomplishment! Such was the thought of those who founded the Women's Movement, and inaugurated the Young Women's Work, that they might be positive factors in the emancipation of their sisters across the seas, where the thraldom of sin and the power of false religion and barbaric civilization have kept women as slaves and chattels to be bought and sold at the will of capricious fathers and husbands.

The problem of the evangelization of any land is the advancement of its women, for they determine the future of the race. Two thousand years of experience has demonstrated that God's solution of the problem is the only way to accomplish the betterment of the human family. By planting missions where evangelistic, educational and medical work have been and are being carried on by men and women who have answered the call, "Whom shall I send and who shall go for us, saying, here am I, send me." And they have gone forth bearing the precious seed, weeping, many of whom the world was not worthy, but they followed in the train of King Jesus and like Him have given their lives that others might be blessed.

Evidently then the relation the Young Women's Missionary Society bears to missions is a direct connecting with the power and program of Christ—that power which He promised when He was leaving His disciples and which He gave on the day of Pentecost, and that program which He gave when He ascended and which His church has been slow to carry out. For said He, "Ye shall receive power after the Holy Spirit is come upon you, and ye shall be my witnesses in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." Thus the Young Women's Missionary Society is the relay station between the Mighty Christ to Whom all authority is given, and those poor heathen who are without power to discern between right and wrong. The Young Women are on the direct line of the great power plant of heaven, which power they must transmit to those who are in weakness and darkness and shame; that power that said, "Separate me Barnabas and Saul for the work where unto I have called them;" the power that led Eliza Agnew to lose her life in Ceylon, that she might live again in the lives of the young women of that land, where for forty-three years she has spent her life without a furlough; that same power that led Isabella Thoburn to consecrate her life to the women of India; that led Florence Nightingale to dedicate her life in the battle camps of Crimea; (It is said that the wounded soldiers turned to kiss the shadow that fell on their pillows as she passed.) that led Helen Chalmers to devote her queenly womanhood to the slums and hovels of Edinburgh in the name and spirit of Him, Whose eyes filled with tears and Whose voice choked with emotion when a woman who was a sinner washed His feet with her tears.

Nor has the program been changed. The principle still holds good that we must begin at home before we can talk to our neighbors. The blue print of Christ is the blue print of the Young Women's Missionary Society, and their connection with it is direct, for He has no other plan. A minister told of a young woman whose heart was set on engaging in foreign mission work. But the way was closed. She spent months and years fretting over the restraint and chafing at the delay. He went to visit her and found the mother in the home gray and bent with the work and care of the home, and the younger brothers and sisters neglected, unkempt and ignorant, while the eldest sister sat with folded hands waiting for a call to her *foreign* mission. There was a mission ready at hand, but she could not see it. We need not expect to be very influential away from home if we do nothing at home. And what splendid opportunities our Young Women have in the Sabbath School of the home church, in the Young People's Christian Union, in the home circle and in the home town. From thence let our prayers radiate to the ends of the earth, and let our gifts be laid in the pierced hands of Him "Who loved us and gave Himself for us." The best gift we can lay there is ourselves, for Jesus needs young women who have served their apprenticeship in the home field to go to those who live afar in darkness and the shadow of death.

The Young Women's Society should enter heartily into Women's Work; to carry out the plans set before it, to act as an auxiliary, to do special work that may come under its notice and responsibility. Having such an aim and responsibility and purpose, it attempts so far as possible all that the Women's Missionary Society undertakes, and seeks to answer the special calls that come to the young women.

Then, too, the young women are in training for the work of the Women's Missionary Society, that they may carry into it a preparation, enthusiasm and leadership that shall be felt in every department of the work; for Women's Work as the work of the church in general, requires leadership. Leaders are not trained in a day.

Of course our young women are to study missions with a purpose to know the will of the Lord and when they know it, to do His will; also, that from their ranks may come recruits for the Foreign, the Home, the Freedmen, and the Mountaineer Fields, if God so opens the way. Indeed it seems the aims and purposes of the Young Women's Missionary Society might be reckoned as wires in a house which project from wall and ceiling to connect the great power plant with bulb and motor. The Young Women's Missionary Society is thus directly related to missions at home and abroad.

Then it follows "as the night the day," that the relation of the Young Women's Missionary Society to missions is also definite, determining its sphere of action, so that its energies shall not be spread over all denominations, doing a little here and a little there, and consequently doing nothing of much consequence. As the Young Women's Missionary Society of the United Presbyterian Church, there is found a sphere for enthusiasm and energy, for the United Presbyterian Church has fields ripe for the harvest and grain wasting for lack of reapers. Sixteen millions across the seas! Sixteen millions! many of whom do not know that they have a soul to save nor that a Saviour has come to save their souls.

We are told that in Egypt, women come by thousands and kiss an iron gate and leave on it some article of clothing or hair of their heads, imploring some saint whose shade is supposed to reside behind that gate, that they may be spared the horrors of divorce because they have borne no sons to their lordly husbands. Talk about romance! Think of the opportunities to deliver these women across the sea from that bondage and superstition that lie in the pathway of the progress of the race! Think of the sphere of action in the land of such a glorious history as Egypt has! Really God has conferred a wonderful favor upon us, that He gave the United Presbyterian Church a field in the land of the Pharaohs; a land of which so many glorious things have been spoken and so many precious promises have been made. Or, that we should labor in the Punjab in India, the home of the noblest citizens of the Indian Empire, at the gateway to adjacent lands yet without the light that maketh all things new! Or, that our lot should be to evangelize the Sudan, "the land that the rivers divide," to whose people we bring the good news that a Saviour has been born and is now a risen and exalted Lord, to make intercession for the sins of His people! Nor is it a privilege to be despised that we are given the opportunity to bring life and light to the Mountain people for generations oppressed and neglected. The Freedmen claim our sympathy and help in their struggles to attainments which will make them worthy citizens of the land to which they were brought and to which they have come to stay. Thus is the sphere of action defined in the mission work of a glorious church, and in fields where much land remains to be possessed; where life and money and prayers will go as far as in any field in the world.

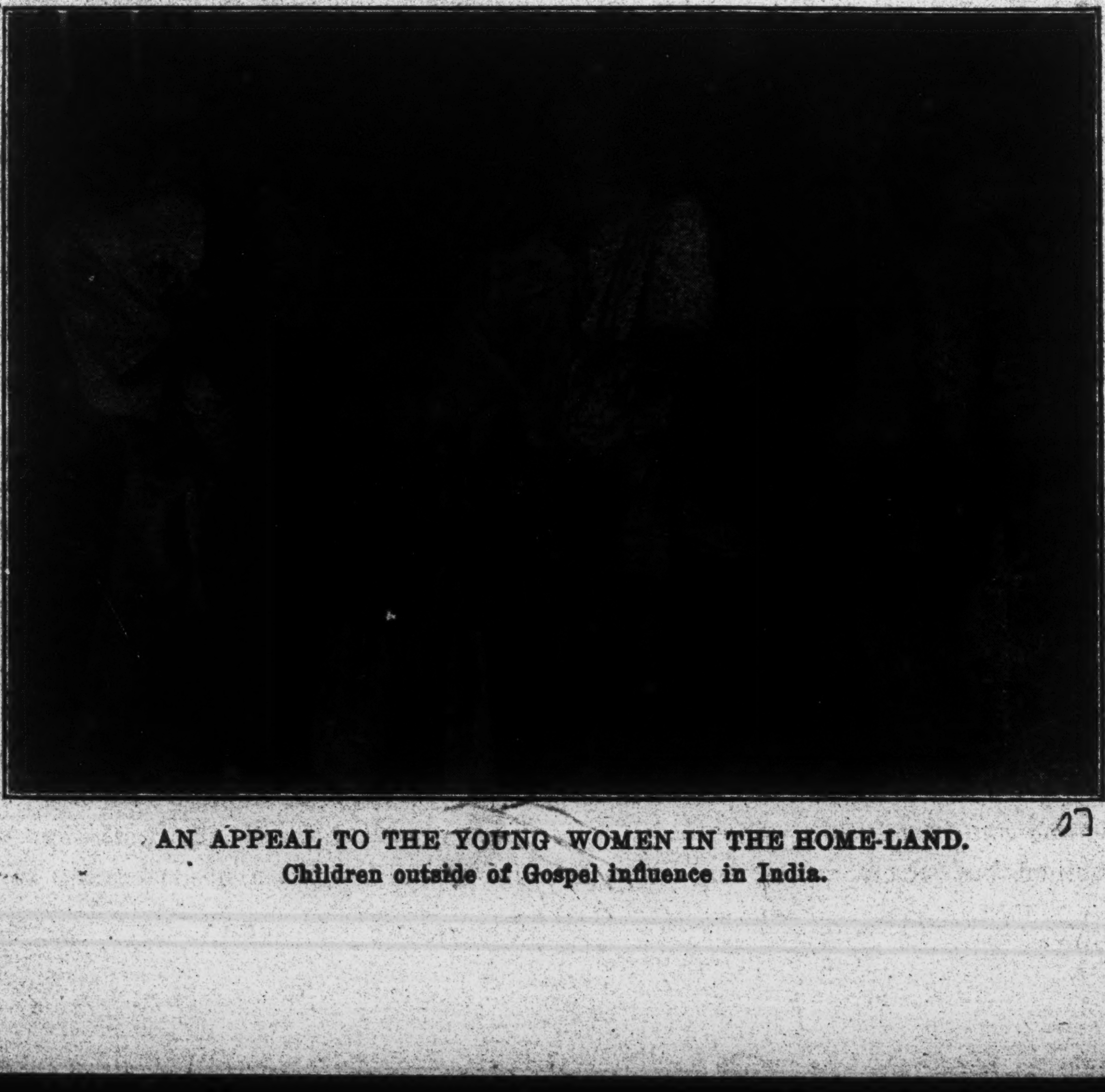
It is the special privilege of the Young Women's Missionary Society to study missions when it is a pleasure to do so, when it is easy to remember what has been read, and when there are so many splendid study books that present matters of importance in interesting and thrilling styles. When they read, shall they say, "That was not meant for me?" Alas! too many read the message and are convicted of responsibility and say fine things for Miss So and So, but declare they cannot go nor do anything more than they are doing. Of course each heart knows best what it should do. No one can interpret an opportunity for another, but surely in the face of such opportunities for doing special and splendid work for the Master, opportunities which we all must face, the young women to whom the appeals come when they study of the needs of missions, shall surely feel "that they have come to the Kingdom for such a time as this."

In this day, women are filling important positions, and the doors of opportunity are swinging wider and wider open, and the needs of the world grow more and more acute and intense. Surely our young women will not fail to interpret their duty in the face of such opportunities at home and abroad. Two years ago there were several places to fill in the Foreign Field and no girls that could qualify made application to the Women's Board. There ought to be a waiting list in face of the need and opportunity. Our beloved missionaries, Kate Corbett and Emma Minger, interpreted their duty in the face of opportunity, and poured out their lives in India where their bodies await the resurrection of those who have done what they could. Their places await those whose hearts and lives are dedicated to Jesus Christ. A host of others who might have remained in homes of wealth and affluence and enjoyed ease and culture and books and all that girls whose fathers are well to do could provide have interpreted their duty in the face of great opportunity to serve, and they toil early and late amid the dirt and disease and filth and squalor of mud-hut villages in the Valley of the Nile; or they itinerate among those dreary desolate villages of the plains of the Punjab, or spend weary years among the neglected mountain people, or for the uplift of the Negro or the American Indian. This is a definite relation for it puts opportunity in the pathway of vision, and reveals a need for any service that God gives grace to render.

There is also another relation that the Young Women's Missionary Society bears to missions, and that is, a vital relation. Without question it is vital to the organization. *It was organized as a Missionary Society,* and from the name it bears, a vital relationship to missions is sustained. Then too, if it fulfills the purpose and aim of its organization, the members will feel that they are pledged to promote missions some where, in some way, for the honor and glory of the Lord of lords and King of kings.

It is a well-known fact that if any Christian organization for any reason that it cannot give to Christ, fails to perform the functions of the organization, its value to the Master's cause is lessened and thwarted, and soon it will be but a memory in the congregation. Alas! we have known Young People's Societies that once were active and efficient, that became dominated by those whose whole ambition in life was to have a good time, and they degenerated into a kind of social society without thought of the aim to train young people for active Christian work. Those societies lost their lamp in the congregations that had depended on them. Indeed we have seen the best society in the Presbytery become the poorest in this way. An organization which has for its aim the extension of Christ's Kingdom, must have something better to interest the members than sandwiches, coffee, ice cream or pink teas. There must be an interest in the souls of those who have had no chance to know of Jesus Who has made our souls blessed with His grace.

There must be interest beyond the town or city where we live, beyond the immediate church or home circle where



AN APPEAL TO THE YOUNG WOMEN IN THE HOME-LAND.
Children outside of Gospel influence in India.

God has cast our lot. For in these days of immense enterprises and colossal undertakings, when great corporations are extending their influence around the world, young women who have imbibed of the spirit of their age, must also have undertakings larger than the mere decoration of a church for a social. Unless the Young Women's Missionary Society is vitally connected with a mission or missions some where, it will deteriorate and its lamp will go out.

As it is vital to the life of the *organization* that it be interested in missions, so is it also vital to the *progress* of *missions* that the Young Women's Society be definitely related to missionary activity, for the progress of missions demands a strong and steady outpouring of devotion and sacrifice by those who have seen the vision of a lost world that can only be redeemed by the Mighty Christ; a *world that cannot be redeemed by Him alone,* for He must have consecrated life poured into the crucible of sacrificial service and young life with its optimism and enthusiasm and devotion. Some years ago at the New Wilmington Conference the outgoing missionaries were asked the motives that led them to go to the Foreign Field. One of the young women, jubilant in the prospects of service, exclaimed, "Oh, I have just wanted to do something for Jesus, some definite thing; I wanted for years to do this, but the way was closed. Now Jesus has opened the way before me at every step that I may go forth to serve Him and the women of India."

That's the kind of service Jesus is needing in these days; that joyful dedication to the great work that brought Him from heaven to earth. He has many places, splendid openings, for young women who want to do something for Him, and who, being in the way, may be led to that service and sacrifice of personal comfort and ambition. There is great opportunity to touch many lives for Him, Whose gospel is for women, and Whose power will enable them to rise from the bondage and slavery of sin to become daughters of the King.

"That so the race that is to come,
These things might learn and know,
And sons unborn that shall arise;
Might to their sons them show."

"Christ shall have dominion over land and sea,
Earth's remotest regions, shall His empire be."

YOUNG WOMEN AND REFORM.

By a Subscriber, Detroit, Mich.

THOUGHT, WISELY directed, and backed by conviction and a determined will must precede action always. In such manner do reforms likewise germinate and grow. They presuppose a mind alert to the needs of both people and environment supplemented by an interest in humanity so big that nothing short of the best can satisfy. When you find such a mind, so trained to comprehend the needs and so generous as to invest an interest, perhaps a life in the supplying of those needs, then you have mind and heart big enough and humble enough to trust with the venture of reformation.

For real reform is ages long and life deep. It effects, not your present alone, but the other girls' future. Since our thought is to lead more directly along the line of young woman's work, we must approach it from the young woman's viewpoint; we must define her field, and determine its limits; for limit there is, and we must gauge our strength in a bit of conscious weakness, and thus defy failure at the very outset.

We are the weaker sex, or thus we have been trained to believe these ages past; but more and more folks are coming to know and believe that weak bodies house strong minds. Woman is nowadays gaining leadership along lines to which she has before been stranger. "New occasions teach new duties." As her field broadens, she must prove her strength, and go perhaps a little more than halfway to greet the new work. She finds opportunity in office and school as well as in the home. "Home keeping hearts are happiest," but so many are forced "to roam," that former necessity has become present opportunity and girls are sought in many lines of work for the efficiency and high class of the work they have to offer.

But our best belongs first to the home; here God gives the young women the first chance to prove herself worthy. Now we are not implying that the average home needs reform to any great extent, but too many young girls find the home a bit too dull, perhaps, or lodge a similar complaint. Now homes, real homes, are built on honest effort, and someone is supplying that effort, you may be sure. Perhaps father and mother are of necessity busy with the material side of life, and have almost forgotten how to laugh and forget care. Youth must ever lead middle age along certain paths, and here lies one of them, namely, the path to happy companionship and youthful sympathy and understanding. This spirit of restlessness and discontent so soon becomes dominant, when the happiness habit is as quickly and as readily formed. Yea, verily reform begins in the mind. Off in the future the young woman builds her house o' dreams and fills it always with happiness and loving thoughts. But dare she indulge the future hope of teaching others the lesson of happiness, when she today is forgetting to learn that selfsame lesson. We are the "Masters of our fate" in so many unconscious and undreamed of ways. And I need hardly whisper the secret that the happy girl at home and abroad is the girl of numerous friendships. That offers no small compensation for endeavor.

Modesty is always a womanly virtue. But never let yourself be guilty of self-abnegation, quote yourself at your par value, then keep yourself at par, or a bit above, and others will learn to rate you high, and value your esteem and respect. Just here is woman's most wonderful gift, which in turn may become a dangerous weapon. You determine very largely by this gift of influence, the character and behavior of the young men who are your friends. Where then is your frown when the young man accompanying you draws from its case a cigarette, and, lighting it, proceeds to enjoy a "cool smoke," regardless of your comfort or discomfort? Yes, you may rest assured he has enjoyed like privilege before, else the cigarette in question would have remained in the case. The failure of other young women to reprove him does not excuse you in the least. Your opinion in the matter may be the pivotal one on which the smoke habit may make or break itself, so far as this man is concerned. Better be known as a bit of a prude, than to risk forfeiting the respect due your womanhood. It does not take girls long to make things "go." Why not disapprove of the smoke habit? Test your wings; they will carry you on longer flights of reform than you perhaps imagined.

Perhaps we smile too readily when things religious are referred to. It is so easy to countenance in others acts which we ourselves avoid, but when we listen without protest, we contribute to the effect such a remark may have had on others of the company. It is a case of being "for or against." Being "on the fence" never gets you anything in this world and the sooner one lines up for or against an issue just so much sooner will your opinion begin to have value. The world seems to be so much bigger every day we live in it. This, of course is due to a growing viewpoint. But the world crowds into our lives, and we have just a little less time each month to study the Sabbath School lesson, just a little less inclination to attend church twice a Sabbath. Now, all the foregoing is written with a big *perhaps* flanking it, for young women *do* have time for things religious. But do we stand definitely for a holy Sabbath, a rest day? There are societies created for the sole purpose of inaugurating reforms along that line. But whether or no we identify ourselves with any of these organizations is perhaps immaterial, so long as we remain within the circle of our personal convictions, and help our friends to do the same. How much our lives are lived in the lives of others, God and the judgment day alone can tell.

And dare we just draw a deep breath, and plunge into the deep water of the dress question. It takes courage. The plunge always does ,you know, but the water soon warms up, or at any rate, we are soon comfortable, and all the better for the plunge. The world needs pioneers. Some one individual, or class of individuals, must assume the responsibility of approving or disapproving a measure, or a practice, or a *style*. And here comes our humanity making it so hard to disapprove the "creation" that the "world and his wife" view with favor. But is it fair to pure young womanhood to be bound to a style affected by her fallen sister? God forbid that any should develop the "holier than thou" attitude when thinking of the vast number who have sold woman's birthright of virtue for the world's gold. Women alone can help to reclaim such as these through love and quiet understanding. The present style of dress is too bold, too suggestive, we all agree. Designers offer them, even the sweat shops copy them, and *women buy them*. That is why such styles are continued. No manufacturer offers unpopular goods more than one season. That is not his method of accumulating a fortune. When we, as young women, refuse to spend our money for extreme styles, then the merchant will cease to offer them.

The world is so big, and we have stayed so close home in our reform suggestions. But reform must begin always with the individual. Our young women of today, as of all ages, are humanity's wonderful hostages to time and eternity. They are the world's standard bearers, yea, the world's home-makers. When they have declared themselves, for real music, the Queen's English, the childhood of children, the white banner of temperance to wave over the entire land and world, and God in the hearts of people every where, then they have been true to the trust God gave them. Their opportunity and privilege is also their responsibility. God hasten the day when He shall rule the hearts of young women every where, ushering in a reform at once world-wide and heart-deep.

LITERATURE IN MISSIONS.

What Literature Shall We Choose, and How Put It Into the Hands of the Unreached Woman?

BY MISS R. ELIZABETH MILLIGAN, LITERATURE SECRETARY, PITTSBURGH, PA.

(Paper Read at Xenia Convention.)

WHILE ONE of the great conventions was on in Pittsburgh a few years ago, one of the delegates asked a Pittsburgher how to get to the P. & L. E. Station.

"It is just across the river from the B. & O. depot," said the man.

"How can I get to the B. & O. depot?" asked the stranger.

"You know Smithfield Street?"

"No."

"You know where Kaufman's store is?"

"No."

"Well, you know Fifth Avenue?"

"No, I do not know Fifth Avenue."

"Do you know the Farmer's Bank Building?"

"No."

"Well," said the Pittsburgher, in despair, "how am I ever to tell you anything when you don't know anything!"

It is just so in the missionary enterprise of the world. Christ has not been able to lead His forces on to victory in His great campaign of world redemption, because they have not understood Him. They do not know what His orders mean; they do not know how to execute His commands; they cannot handle the weapons He has placed in their hands. There will never be any progress made until they open their minds and hearts to receive the instruction which He is so anxious to give.

The importance of literature as a means to that end cannot be overestimated. The personal messenger is the most potent—but it is impossible to reach every individual through the living human messenger. So the printed page is used. It is readily understood that it is not a substitute for the human voice, but it has many points in its favor. It can find an audience where the missionary cannot go. It can be read and re-read and pondered. It can reach an audience vastly larger than can be enclosed within the four walls of a room. It is the only missionary that can be every where at once; and at present, seems to be the only agency that can reach all the forces upon which Christ is depending for the progress of His Kingdom.

It is the foe of indifference; and "indifference to missions is the worst kind of treason." It is the friend of enthusiasm; and "enthusiasm for missions is the measure both of our faith in Christ and our love for man."

"The greatest foes of the whole missionary enterprise today are indifference and prejudice—and ignorance is the mother of them both."

Knowledge must precede interest. We must *know* about a country to be interested in it. We must *know* about the needs of the people in the dark lands and of the change which the knowledge of the gospel brings into their lives before we can be brought to action.

If the women of the Church are to accomplish the work they have undertaken; if they are to meet the needs for enlargement of the work in the fields under their special care; if they are even to support adequately the work that has been already started, it is absolutely essential that a Christian constituency be educated and trained.

When we *know* then we will *feel;* when we *know* then we will *pray;* when we *feel* and *pray* then we will *give*—the three things necessary in the Church before we can ever get an adequate force to *go,* and before we will ever be able to properly support them when they have gone.

While on her recent missionary journey Mrs. Montgomery wrote thus from India: "The Christian women in America who will take as their field the awakening and energizing of the churches are doing missionary work of the greatest value. Everywhere in India it would be possible to double the work and quadruple the efficiency if the Church at home were roused."

Realizing as we must the importance of the printed page if the Church is to be aroused, a question which should concern us is, "What literature shall we choose, and how shall we put it into the hands of the unreached woman?"

And perhaps first in importance to us, the women of the United Presbyterian Church, is our own Women's Missionary Magazine. In every issue of the Magazine are articles which should make an effective appeal to the most indifferent. Did you read "Early Dawn" in the May Magazine; or "In the House of Death" and "For Such a Time as This" in the October number; or "Married to the God" in the April number; and "An Experiment in Friendship" in the December Magazine? Can you read any one of these articles without having an intense longing that that appeal might reach the heart of every one? Why not mark the article that has strongly appealed to your sympathy and give the Magazine containing it to one who may not otherwise see it, and ask her to read it, with a prayer in your own heart that the Spirit may use it to arouse her to see the need and to realize her duty in meeting that need.

Some of the most useful literature for auxiliary reading will be found in the files of periodicals, magazines, and annual reports of mission boards—which should be regularly scanned for reference material. The "Annual Report on the Foreign Missions," published each year by our Foreign Board in Philadelphia, is full of information concerning our work in the foreign fields. This extensive report is condensed into a smaller booklet, called "The Handbook on Foreign Missions." This handbook is offered free of charge to the extent of one copy to every seven of the membership of a congregation, "provided pastors or missionary leaders will give assurance of effective and wise distribution." This book, while invaluable in the preparation of papers for society programs, would also prove invaluable in arousing the uninterested.

Another important agency in the creating of interest is the missionary library. There should be a well equipped missionary library in every congregation. Such literature is indispensable if there is to be interest, gifts and effort.

In Trull's "Mission Methods for Sunday School Workers" he suggests eight classes of missionary books in every well-stocked library: Books of Methods; of Reference; Historical books; books of Travel; of Description; Biographies; Missionary Fiction; and Selected Libraries as published by the Student Volunteer Movement and the Missionary Education Movement.

The problem with some is perhaps not what books to get but how to get any at all. In one church an interested person bought the books and placed them at the disposal of the society. In another church ten persons were found who gave one dollar each with which selected libraries were purchased. Again, a book social was held, each person bringing a new missionary book or the price of one, a list of books desired having been posted beforehand.

But, however the books are secured, the most important thing is to get them read. Somebody must make this *her* business, even at the cost of great personal effort.

Some of the most useful and effective literature on missions is in the form of pamphlets and leaflets. Bishop Thoburn, through the reading of a leaflet, became a missionary; and J. Hudson Taylor was converted through the reading of a leaflet: and thus the printed page became an ambassador for Jesus Christ.

Statistics show that only one out of three women in membership in the Church belongs to the missionary society; and we know how few of those who are members are actually interested.

Quoting again from Mrs. Montgomery, "Patiently, persistently, with business attention to detail, we must address ourselves to winning our constituency. To know the field as a drummer knows his territory, to go after the uninterested with all the skilled tactics of those who sell breakfast food, to keep everlastingly at it, are the business secrets of winning our *whole* constituency. Unless our constituency is really educated in missions very little permanent hold will be gained upon loyalty and resources. The woman who is a bit muddled as to whether 'Telugu work' is a new style of embroidery or the name of a book is easily switched off from her missionary allegience."

The pivotal point of the literature problem is its distribution. The leaflet and pamphlet literature should be constantly and generously circulated. Study your books and leaflets and then pass them on to others. This is a tool God will use and bless.

One woman made a case of denim with separate compartments for the different leaflets. She distributes these wherever she goes. When one set is exhausted she fills the case with another, so that her collection is always up-to-date.

Some societies take up a collection at each meeting especially for literature. One person is appointed whose duty it is to follow up the announcements on the literature page of the Magazine and purchase what is needed for each month's program. After the leaflets have been used in the meeting they are given to the members to circulate, and no one knows how much good they do.

An admirable way to circulate the leaflet literature was suggested recently at one of the summer schools: "A group of leaflets, two or three short ones or one of the longer pamphlets, is bound in a colored cover and prettily lettered on the outside. On the front leaf is a blank page on which are written four names and addresses. The packet is passed to one with instructions to pass on to the next, and each checks off her own name after reading. The little book then returns to the Literature Secretary who sends it out on a fresh round. Or again, a circulating library of pamphlets in pretty boxes is given out and charged to the individual borrower as books are."

In some churches a leaflet is given to each member on missionary Sabbath with the request that it be read and passed on.

The Home Department of the Sabbath School may be used for the distribution of literature. The secretary of the Home Department in one of our Sabbath Schools leaves with her Sabbath School literature each quarter, a leaflet pertaining to our women's work. This should be the means of increasing the membership of her society. It will at least make the women more intelligent about the work of the Women's General Missionary Society.

In these days many of our communities have summer Chautauquas and conferences lasting a week or more. Why could not the different missionary organizations of the community band together and purchase Christian literature for distribution during the period? A booth with an effective display of the literature would attract attention. Two or three tactful women should have charge who have made themselves familiar with the literature so that they can recommend wisely and fittingly.

In February of this year there was sent out from our department a package of literature, accompanied by a letter from the Junior Secretary, to every women's missionary society in our Church which did not have a Junior auxiliary. As a direct result of this effort forty-nine new Junior societies have been organized.

The Statistical Secretary did the same thing in congregations where there is no Women's Missionary Society, and we have faith to believe that the seed thus sown will sometime bear a rich harvest.

I know several persons who, last holiday season, gave a "Garland of Marigolds" and "Our Sisters in Egypt" for Christmas presents. One Sabbath School teacher gave them to the fourteen-year-old girls of her class. One young girl, whose home was antagonistic to an interest in missions, said to her teacher, "Oh, weren't those stories good? I read every one of them." And another responded, "And so did I." And another, "And so did I. Doesn't it just make you feel that you have to go over there and be a missionary?"

"The Story of Bamba," which is one of our new leaflets, is so interesting that one need not hesitate to send it to one's most fastidious friends. It would certainly be a unique experience to receive, instead of the usual expensive and elaborate Christmas cards, a booklet like the "Garland" or "Bamba," which carries with it not only the Christmas greeting, but also the beautiful story of lives consecrated to the service of the One Whose birth we are endeavoring to celebrate.

The matter really resolves itself into the question—Am I enough interested in the missionary enterprise of my Church and desirous enough for the extension of the Kingdom of Christ in the world to be willing to sacrifice my time, and give of my money and energy that this wealth of material in the form of missionary books and literature shall be put into the hands of those whose interest needs to be aroused and who need to be brought into intimate knowledge of the work of the Kingdom?

It is within the power of the women of the Church to so influence the men, and to so mould the lives of the boys and girls that we shall never again hear of retrenchment—"that assault upon God and insult to His claims." It rests with the women of the Church to say whether the millions of our sisters in other lands who are shut up in Satan's fortress shall be relieved by the soldiers of the cross of Christ. The supplies and recruits necessary for victory are in our hands. Victory depends upon us. And if we are faithful the victory will be sure.

OUR SIX SPECIAL MISSIONARIES.

By Request of Young Women's Secretary, Ida B. Little.

EDNA J. GIFFEN.

"After all, Egypt is home. No where else are so many people interested in you and glad to welcome you back." We were on the train coming to Cairo from Alexandria the day of our arrival last October. The remark was made by one of the missionaries returning from vacation in America. The beam of his face could be matched only by the grin that wouldn't come off my own. In point of time spent on the field we are about equal, this missionary and I, but there the likeness stops, for he is ripe in experience and I, alas, am but a Freshman, and a green one at that!

I was born in Cairo in November of 1891. Strangely enough my earliest recollections are not of Egypt at all, but of a summer spent in Scotland when I was three. My mother was my first teacher, and along with my English letters (we thought the alphabet was the proper place to begin then) I learned the Arabic "aleph, beh, teh," etc. When I was seven father and mother's furlough fell due, and I had my first sight of America. I remember yet the uncomfortable feeling I had when walking up through a beautiful moss carpeted wood to my father's old home, lest we be caught by some officer of the law and arrested for walking on the grass, for was not grass grown at much expense and labor for the delight of the eye, never under any circumstances to be trod upon? Childlike, however, I soon came to take America and everything in it as natural, from the unaccustomed slope in roads and roofs to having to wear overshoes and carry an umbrella. We spent two happy years in Xenia, and it is a real pleasure yet to go back there and see all the hospitable souls who were so good to us.

By the time we came back to Egypt in 1901 I had forgotten any Arabic I knew and things here seemed as strange as they had seemed at home (for even missionary children call America "home"). It was at about this time that I joined the Arabic speaking congregation in Ezbekieh of which I am again a member.

As long as it was practicable I attended the German school here, and were I gifted with a good memory, I should still have retained some knowledge of the language, for there we learned everything in German, even French and English, which, by the way, was a good way to learn German but not so good for the French and English.

From the age of eleven I was under private tutors, preparing for education at home. At fifteen I went to America without father and mother and entered the fourth year in High School.

In 1909 I entered Western College, Oxford, Ohio, where I remained for two years. It was in the summer of 1911 that I was undecided as to what to do. We were considering a change of school for several reasons and the way seemed dark ahead. Up to that time I had had no thought of going to the mission field. It was while visiting my sister in Xenia that I heard of the urgent need for a piano teacher in the Girls' Boarding School, Ezbekieh, Cairo. It was suggested to me that I apply. The more I thought over the matter and sought light on it the clearer seemed to be the leading to offer myself. The acceptance came by telegram within two days, and in less than two weeks I sailed with a large party of missionaries.

With my arrival in Egypt began three of the happiest years of my life. I loved the work and the girls, and it was when I began to consider what leaving them at the end of my term would mean to me that I decided to offer myself as a life worker.

I was home just a year, for a bracing winter, and started back to the field on September 16 and September 30 of 1915. It isn't every missionary party that has to suffer the ignominy of being sent back from mid-ocean! Thanks to a faithful Board and a faithful and generous Church, we were not detained long, and arrived in Egypt just five weeks from the date of our first starting.

I am glad to be here. To me there is no opportunity in the world so glorious as that of a missionary. The doors are wide open. May the Lord of the harvest pour out of His spirit upon the laborers, that we may reap for Him out of Egypt a glorious harvest of human souls.

EDNA J. GIFFEN,
Cairo, Egypt.

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RUTH EDDY.

My parents were foreign missionaries in Syria, under the Presbyterian Foreign Board. I was born in Sidon and came to America for my education at the age of fifteen. I spent four years at Wooster University and two at "the Western," Oxford, Ohio. After this preparation I took a nurse training course at the Presbyterian Hospital in New York City. Since my graduation as a nurse I have been in hospital work, in Porto Rico, New Jersey, and the past year at New Rochelle, New York.

I am a member of the University Place Church in New York City. At present while waiting for the Tanta Hospital to be opened I am studying Arabic at Cairo, Egypt. We arrived in Egypt about the first of the year. I count it a great privilege to be here making final preparation for the great field of usefulness I am soon to enter.

RUTH EDDY.
Cairo, Egypt.

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ROMA B. BEATTY.

Perhaps some of you in the societies which support me would like to know something about my past life. I am sure I do not know what to write that would be interesting to you, but if it would help you to remember me in your prayers I am willing to try.

I was born on a farm near Martin's Ferry, Ohio, December 27, 1880. I am the oldest of a family of eight children, six of whom are living. I began my education in the country school, but went there only a short time until my parents moved to Steubenville, Ohio. I attended the graded schools there until I was thirteen years of age when my parents moved back to the country not far from Steubenville. I then attended country school until I was twenty years of age, taking for my aim each year the teachers' examination. I began to teach in a country school and taught five years.

Three years of this time I was in a small mining town where almost all of the people were foreigners. While there I, with the help of two or three others, conducted a Sabbath School. This was most interesting and I believe has proven to be a means of blessing to several who attended as well as to myself. Shortly after beginning the work there, I seemed to feel that I should go to the foreign field. I tried not to think of it for I thought I could never go. The feeling came again and again and I tried to drive it away. One day when I was going to my work through a lonely forest, I had not gone far when I found tears rolling down my cheeks and a terrible fight going on in my mind. I tried again to drive the feeling away for I still thought it was impossible for me to be a missionary. I was coming near a house so I thought to myself, I will say, I will go, and see what effect that will have, so I said, "Lord, I will go." The burden was immediately lifted and I went on with a light and happy heart.

I began to think about what I could do to prepare myself. I decided to go to Summer School at Muskingum College. While there, a friend found I wanted more education, so she helped me to decide what to do. I decided to take the Normal Course which would take me two years to finish. I went back to my teaching to earn the money. I taught two years and after paying my board and other expenses, I had enough money to keep me in college more than the two years. I entered college in the fall of 1906. I had signed the Students' Volunteer Movement pledge the summer I was in school. All the impossibilities, and they were many, gradually disappeared. The Lord just opened up the way step by step until I began to wonder what the outcome would be. All went well until I finished my course and it was time to apply to the Board for my appointment. I had another fight with myself. When the letter came saying I had received my appointment I went to my room and wept, but the burden was soon lifted for I had the assurance it was the Lord's will.

I came to India in the fall of 1909, I am happy; I love the work; I have never been homesick; I want to go home to see my friends, but my heart is here. I have had to work hard to get the language and am still working at it, but I have the great joy and satisfaction in my heart that I am where the Lord wants me to be.

ROMA B. BEATTY,
Pasrur, India.

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ELEANOR W. MACONACHIE.

When I received Miss Little's letter asking for a brief account of my life and doings, I said to my fellow-workers, this is worse than a German invasion. I had been reading in one of my home papers, the previous day, about a Government official warning an Island Magee farmer (near the Larne coast) that in case of an invasion he was to mark all his cattle and send them inland to the Braid. The farmer's first query was, "sure an will a hae tae mark a mi beasties?" the official said yes. Yet still there was another question in a still more perplexed way, "sure an what'll a dae wi ma bees?" The poor man thought the latter, in trying to brand them, would cause more trouble and pain than any invasion could.

I am Irish; if you have doubts on the subject, just ask any of our missionaries on furlough about my brogue. At all social gatherings when our missionaries are in doubt as to whether I have forgotten the "Ould Counthrie" or not, then they sing for my benefit, "They kept the pig in the parlor and it was

Irish, too."

My birth-place is in the North of Antrim, within sound of the sea, not a great distance from the far famed giant's Causeway. My school days began at the school adjoining the Mosside Presbyterian Church, an uncle being the pastor there. He was also patron of the school. Afterwards my education was completed in Ballymoney, and Belfast. I entered the Richmond Hospital, Dublin, for training in March, 1898; when I graduated there, I was appointed Assistant Superintendent of that Institution, and filled the post for almost eight years. I resigned my post in 1909 on account of my mother's illness. For eight months I had the great privilege of caring for, and relieving her pain, as far as it was possible to do. I shall never cease to thank the loving Father that He allowed me to use my training and experience in this way.

It was during this period that Dr. Maria White paid us a very short visit, while on furlough, for the purpose of seeing her mother's birth-place, and relatives. She saw that my mother was about to leave us. She also found out that my thoughts had often turned towards the mission field, but circumstances had prevented me up to that time from offering my services. Through her kindness, my name was brought before the Women's Board and in course of time, I received my appointment. I arrived in Bombay the 25th of March, 1910. The most trying part of the journey was from Bombay to Sialkot, as I was travelling alone, and yet not alone, for the presence of the Lord was very real to me. When I arrived at Sialkot, Dr. White and several other missionaries were at the station to welcome me. I felt then, I was not a stranger in a strange land, but amongst dear friends.

Only that I know my co-workers will have an opportunity of reading this article, I would add more, but I would be reminded about the blarney stone, in that case. In receiving my appointment from the Women's Board, I was sorry I had not met even one of the ladies connected with it. This grievance was entirely and for ever done away with when our beloved Secretary and Treasurer visited us six months later. Mrs. H. C. Campbell's visit and Mrs. Hill's meant much to every one, but most of all, I think, to me, as I soon found out, they had accepted me as really and truly one of their very own.

I belong to a Presbyterian family, thirteen near relatives being in the ministry of that Church, three of whom are brothers and two uncles. You will excuse me if I do not go into lengthy details about my religious experiences. To me it always has been a matter too sacred to put into print. I owe more than I can express to my parents, especially my mother. They lived the Christ life before their children, and ever taught them that no other life was of any value, but one of service for the Master.

To all the different societies I would wish a happy new year, and may it be the very best one spent in the service of the Lord. Many of you may be called this year to offer yourselves for foreign service. To all such I would say, be obedient to the call, the field is so needy. Think of the thousands of mothers that do not know Christ, therefore cannot teach their children to love and serve Him. This is the work the Lord has entrusted to us. Pray for us, as your representatives that we may be faithful in the work committed to our care, that we may ever be diligent in business, fervent in spirit, serving the Lord.

ELEANOR W. MACONACHIE.
Pathankot, India.

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E. MARGARET ROGERS.

It does seem strange, doesn't it, that you should have in your employ, as agents, those whom you have never seen and about whom you know nothing? And yet this is just the truth. Not only in our own country, but in India and also in Egypt, you are so nobly supporting your agents to represent you in this great work for the Master. No doubt many of you have not seen even one of your six Special Workers—so that it is no wonder that you are requesting photos and sketches of our lives.

As with the former request, so also with this latter, I reluctantly comply for this reason that my life has been one of the quiet type and lacks the sparkle of the customary autobiographers.

My childhood and early life were spent on the farm near Steubenville, Ohio, and in the "country school" I received my early education. Our church home was in the village of Knoxville, Ohio, and there, not only twice on Sabbath, but to prayer meeting on Wednesday evenings, it was our custom to drive a distance of three and one-half miles, father, mother, and five children. Among our pastors, I mention the Rev. Mr. J. W. Best, J. M. Goudy, L. L. Gray, R. K. Fulton.

After one year in high school at Wellsville, Ohio, I taught a term in a country school; but so eager was I to gain a more thorough preparation for my life work, that I borrowed the money and went to college, Franklin College, New Athens, Ohio. After my graduation, I returned and taught in the country and then in a graded town school for about eight years. I then left the farm and mother and I moved to Pittsburgh where until my coming to Frenchburg in February, 1912, I was employed in my brother's grocery store.

From my earliest recollections, I was delighted to hear mother tell of the Martins in India, and how I longed to get the *Youths' Evangelist* and in it read those letters of Emma Dean Anderson. I remember so well, when quite a little girl, my mother told me that some day I might go as a missionary, and when some years later I read in our *Christian Union Herald* of the "Story" of a girl who by God's Providence was placed as teacher in a "lumber town" in the Southern Appalachian Mountains and of the wonderful work that she did among the people, and of their great admiration and love for her, I secretly said, "That is certainly the work that I could do best of all," and I began to ask that God would open the way for me to find such a place to work.

It is said that if you wish for something and wish hard enough, you may have just what you want; for then you will pray for it and work for it. And so you see, here I am and have been here for four years—not under the conditions of the girl in the "Story" who "boarded round" and had school in a tumble down old school house—for by the sacrifices of so many of the women of our Church, it was made possible for our Women's Board to give us a beautiful building and such a comfortable home.

And now I have given you my story and trust that we may feel like "Polly Anna," that we are introduced. We wish to be trustworthy agents carrying out the wish of our Master and your desires for the very fullest development possible in the lives of these dear young people.

E. MARGARET ROGERS.

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CHRISTIANITA TOTTEN.

I was born on the island of St. Croix, which is one of the Danish West India islands of the Caribbean Sea. Those of my readers who have been in the tropics know something of the luxuriant vegetation, abundance of fruit and flowers, sunny skies and summer weather all the year round.

At a very early age I was impressed with the beauties of nature around me. I used to sit and look at the little white-sailed boats skimming over the sea, at the large ships, too, as they came from different parts of the world to take on a cargo of sugar and molasses, and then I would wonder if I should ever see those countries from whence the ships came.

At the age of seven I was sent to school. I could read and write fairly well then, and the idea of going to school did not strike me very favorably, for I was to learn English and that seemed very hard. But the little teacher of the preparatory class, as the first grade was called, was ever so kind. She told me to bring my book of fairy stories in the Danish language, and she would help me to understand them in the English. So she read to me little Red Riding-hood, (lille Rodhaette) in the Danish, and translated it so beautifully that I became more interested in English, and very soon I learned to read for myself. Dear little teacher! How patient and kind she was! There were others into whose hands I passed later, but she was dearest to my childhood, for she was first.

I do not remember when I was taken to the Sabbath School, for I was too small, but at the age of twelve I was admitted into the Lutheran church and confirmed. Before this time, however, I was very much interested in missionary work. Through the influence of one of my teachers, I joined a little missionary society which would correspond very well with the Junior Missionary Society of our Church. In a monthly issue of a little paper given to the members of the society, I learned of the world's needs, of the people sitting in the dark places of the earth, knowing nothing of the great price paid for their redemption. Child though I was, and imperfect as my knowledge of such things was, I had a great longing to do something.

A few years later, a friend of my father who visited the Southern states brought back to the island catalogues of several schools that he had obtained during his visit, and among them was one from Knoxville College. My father was just thinking of sending me somewhere to school, when he saw these. He looked through them carefully and selected Knoxville College as the school that he would like to have me attend. So I came over in the fall of 1892. After seven days at sea, I arrived in New York, and from there went on to Knoxville, Tenn.

I was surprised at the distance that I had to travel, but I never once regretted that I had come to the United States, for I was eager to go to school. I did not like the winters, however, and everything was so different from the island home and I felt so awkward and homesick that it was quite a while before I could get used to my new friends. The lady principal, Miss Eliza B. Wallace, was an inspiration to me all through my school days at Knoxville College. As I looked into her face as she welcomed me to the school, I felt that I had found a friend indeed. I found the teachers all very kind and so patient in trying to understand my broken English and odd ways.

Years passed, and I stood at the parting of the ways to decide whether I should return to the island and teach in the public schools there, or stay in this country and try to help the needy of my race. After prayer and consultation with Miss Wallace, I decided to do the latter. I have been here at Henderson for ten years. My first work was at Prairie, Ala., and between that place and Athens, Tenn., I spent a few years in work.

My work has been interesting all along, but especially at this place where I have every year from fifty to one hundred girls under my care. Some are intelligent and give evidence of good home training, others are quite crude and there is sometimes much that is discouraging. When I look, however, at the brighter side, and remember the number of those who have received real help and who are in turn trying to help others, there is a more cheerful outlook.

Several of the young people who have completed the course during the last four or five years are located in this county. Some are married, others are teachers. I have had the opportunity to visit some of their homes and to observe those who are at work. It has been gratifying to me to note the efforts put forth to do their best in practicing what has been taught to them.

I have had days when I felt discouraged, but I have never regretted that I remained in this fair land of Christian privileges and opportunities. I have enjoyed the Christian fellowship of the United Presbyterian Church, for it is in this branch of the Church that I have learned better what it means to be a follower of the Lord Jesus.

CHRISTIANITA TOTTEN,
Henderson, N. C.

A party of missionaries will sail for the foreign fields this fall and later in January, 1917.

Those returning to India are Mrs. David R. Gordon, Mrs. J. A. McConnelee, Dr. Scott, wife and daughter; Rev. and Mrs. Holliday, Miss Hazel Bennett, Miss Lorella Dixson, Miss Josephine White, Miss Josephine Martin. The party going for the first time are Rev. and Mrs. Emmett Alter; Mr. Alter is the son of our Field Secretary, Mrs. J. C. Alter, and his wife (Miss Payne) taught two and one-half years at Frenchburg; Prof. R. R. Stewart and wife (Miss Darrow); the latter has spent some years in Palestine and Egypt and has had rare experience in teaching and hospital work; Mr. John Strong goes to Gordon College, Rawalpindi, as a Professor in Chemistry and Science; Rev. and Mrs. E. A. Daum will go to Egypt January, 1917; Rev. Neale McClanahan, wife and children; Rev. C. C. Adams, returning to Egypt; Miss Hutchison and Miss McCrory go this fall to Egypt and Miss McKeown to the Sudan.

The uncertainty of travel by sea as to dates and routes may cause delay. It is hoped that nothing unusual will occur and that the prayers of the Church and especially those who are accustomed to make intercession in behalf of our laborers for Christ's Kingdom will pray earnestly for the safe journey of all to their fields.

The India party expect to sail from the Pacific coast in October; the Egyptian party from New York in September.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

The vacation session of the Theological Seminary for untrained workers began on July 4th in Gujranwala. There are forty men, twenty-five women and many children in attendance. Five mission stations are represented in the school. All meet together at seven a. m. for a devotional service. Dr. W. T. Anderson led these meetings for the first week, and now they are in charge of Rev. Labhu Mall of the Seminary staff. The second hour is for methods of teaching. Rev. E. E. Campbell and Rev. E. V. Clements have been the instructors. Others will come later. The school separates into classes for the third hour to study the book of Acts; Dr. J. A. McConnelee teaching the men and Miss Buchanan and I, the women. The children's class has been taught by Mr. Clements. The fourth hour is for men in Theology, taught by Rev. Labhu Mall.

At 5:30 each evening there is an evangelistic service outside in the shade of the bungalow as there is no hall large enough to accommodate the boys from the Industrial School and the Christians of the congregation here besides the members of the Bible School.

Dr. Anderson, Revs. J. G. Campbell, A. M. Laing, R. Maxwell, H. S. Nesbitt and others are on the program for these meetings. Special instruction in singing the Psalms is given by Mr. Laing. At nine-thirty the bell rings for bed-time prayer meeting. The men and women both have come with a desire to learn, and the interest in the classes increases day by day. The Holy Spirit's work is evident in our midst and hearts and lives are being stirred to better service for the Master. The weather so far has been very bearable for July weather and all have been kept from serious sickness.

After months of preaching to Mohammedan and Hindu women in the villages, where every nerve is tense with the responsibility of approaching them in such a way that they will listen to the word of God and after more months of teaching Mohammedan women in the zenanas and seeing all the heart breaking things that take place in homes where Christ is not known, it is a blessed privilege to teach Christian women the things from God's word about Him Whom we all love and try to serve.

MARY A. LAWRENCE.

REPORTS FROM GIRLS' HIGH AND MIDDLE SCHOOLS.

Sabbath Day in the Girls' Boarding School, Sialkot.

At eight o'clock on Sabbath morning the girls gather into their classes for twenty minutes' Bible Study, after which they all meet together for Sabbath School. The teachers and a few of the older girls teach the classes, and for the closing exercises the larger girls gather together in one room and the little girls in another and the lesson is reviewed.

After Sabbath School is over they have their breakfast, and at ten the first bell warns them that they have only half an hour in which to get ready for church. At the ringing of the second bell they come together and form into line; then the long line of girls, three abreast, starts off to the school house in the city where the services are held and which is about a twenty-minute walk from here. Though there is no rule compelling attendance at church the girls are usually anxious to go, for the walk to and from the service is in itself a treat for them.

When the girls get home from church there is a general rush to the well for a refreshing drink, after which they are supposed to have an hour of quiet and rest, though the house is not always free from noises. After this the girls usually sit about in groups singing Psalms or reading. The prayer room is freely used during the whole day.

After the evening meal the Christian Endeavor Societies meet. There are three of them, the division being according to age. The oldest girls conduct their own meetings, but the other two divisions are in charge of two of the teachers.

Before nine o'clock all is quiet. The Sabbath is one of the nicest days of the week and the girls seem to enjoy it fully.

OLIVE R. LAING.

City Girls' School, Gujranwala.

The school in the city goes on as usual. Fourteen girls went up for the Middle Standard Government Examination this year.

In the Baring Memorial Bible examination our girls received Rs. 31 of the Rs. 90 offered in prizes.

We have added another Christian teacher to the Staff, and hope soon to add two more.

We are all well here and are delighted to have Margaret Wilson with us.

M. P. MAXWELL.

City Girls' School, Rawalpindi.

The Bible examinations were taken in this school a short time ago, and the results were most encouraging to the teachers and the principal. Twenty-five out of the thirty girls in the first class got 100 per cent. for repeating Bible verses, and sixteen from the same class got 100 per cent. in catechism, their course extending through the commandments. Out of the thirty girls no girl received lower than 97 per cent. in either subject.

Jessie Matthias of "A Garland of Marigolds" fame, is their teacher, and is justly proud of their record. She puts her whole soul into her teaching, and will not accept any but first-class work from her pupils.

When you remember that these are nearly all little Hindu and Mohammedan girls, you gain some idea of how the Word is being woven into the life and thought of young India; awaiting the time of harvest.

One little Hindu girl in the fifth class got 100 per cent. in a written examination which covered half the Old Testament in story form by Uhlmann, and also was perfect in repeating three Psalms—the first, fifteenth, and twenty-third.

The work in this school is most encouraging and moves along with pleasing regularity. We have a good staff of Christian teachers who are most faithful and efficient in their work.

F. C. MARTIN.

The Avalon Girls' High School, Pathankot.

This school is sending up four girls for the matriculation examination, March 7-18. The nearest centre is Amritsar, sixty-six miles distant. Accommodation has been secured in a large native house near the entrance to the examination hall, for the pupils and principal during the time of the examination.

Eleven girls from this school have just appeared in the Lake Memorial Bible examination. One of our girls won the first prize in this examination last year.

The evening hour in the school is in truth the "Sweet Hour of Prayer." Then it is that the girls and their principal meet in the little church across the road and spend an hour in praise, prayer and Bible study. The girls have learned that prayer changes things. After finishing the book of Revelation, the girls asked that Ezekiel might be the next book taken up. Even the wee tots are held spellbound over the old prophet's strange and wierd experiences. To obey God literally made him a spectacle before the world, and, as one of the girls said, to obey in such a faithful way today would bring great contempt on one.

A "Peace Makers' Band" has been formed of one girl from each class in the school. These girls take any trouble that may arise in the school to the prayer room and there the matter is settled.

MARY J. CAMPBELL.

The Girls' Industrial Home, Pasrur.

Communion was held in the Pasrur Church on the last Sabbath of February and twelve of the school girls united with the church at that time. All the older girls are now members of the church.

One of our city men, who has two girls in the school, lost his mission service a few months ago and is now trying to spite us by saying that he has joined forces with the Roman Catholics. He wants his girls to be given over so that he can put them into a convent, and if he insists we will have to do it, but by delaying the matter all we can he may reconsider his rash action. The older girl joined the church at our last communion, so we hope to be able to keep her.

We now have 105 boarders, and 98 on the school roll. The school work is going on very nicely. We are now in the second month of the new year's work. Our annual inspection was held in January, and the results were very satisfactory.

Our baby girl, who is less than three years old, is suffering with bronchitis. We are sending her to the hospital in Sialkot this evening, for she does not improve as we would like.

Our new railroad was opened to passenger traffic on the 15th of February and it is a great thing for us. We took all the girls to the station one day to see the train. Some of them had never seen one before. They are all very anxious to have a ride.

Signs of Spring are in evidence—rope jumping, and shedding of warm clothing. We have had only one rain this winter. In spite of the dry weather the school flowers are very pretty now. The teachers and girls enjoy them very much.

DORA B. WHITELY.

Girls' Boarding School, Sangla Hill.

There are 130 girls in school. In October there were only 83, but the number has since increased to 130. Our first class finished the fifth standard in January. Out of the ten girls sent up for the examination, seven passed and have gone on to the Sialkot School. Miss Stratford, the Government Inspectress, came to examine the girls two months earlier than her usual time, so we were gratified that, in spite of this fact, so many satisfactorily passed the examination.

Several girls who were hindered and could not get permission to return to school last year, have been successful in over-ruling the objections of their parents and are again reading in the school.

The girls gave a special Thank-Offering at Christmas time amounting to Rs. 6, they gave this instead of receiving gifts. They were again ready after the Government inspection, and at that time the first of our regular Thank-Offering which will be completed at our June meeting was put into the Thank-Offering Fund.

One girl who has always been such a trial, and who never pretended to do what she should, suddenly became conscious of her condition. As it were a light seemed to dawn upon her, and the change in her from that time was most radical. Her tasks were performed, her lessons were prepared, and she was able to pass her examinations. So much strength of character had she, and when brought under control she showed such marked executive ability, that when the new cottage was opened she was made the head of the home. Her work has been well looked after. There is one matter which she considers most important, she inquires day by day whether or not each girl from her house has been to the prayer room.

A few days since the girls in charge of the cottages were asked what special request they would like to make for their girls. Five of the six requested special prayer that all the girls in her house might be brought definitely to know and obey Christ.

FLORA J. JAMESON.

THE SARAH DOUGHERTY SCHOOL FOR BIBLE WOMEN.

By Miss Henrietta Cowden.

"I would not have missed it for anything," and, "This is the best one yet," were the expressions heard on all sides concerning the Sarah Dougherty School for Bible Women held in Gujranwala this year. It was certainly a time of rich blessing because the Blesser Himself was in our midst. We trust many learned how to allow Him to rule and reign in their hearts, and so take Him with them when they went home to their work again.

The school was held in the City Girls' School building, and this proved to be an ideal place for it. While in the city proper, yet there seemed to be no flies or noise from without. Being so convenient to the homes, many, many women came in at all times of the day, some indeed coming at night to inquire what they must do to be saved. There were watchmen ever on the tower ready to point these to their Savior. It was lovely when 25 or 30 women came in at all times of the day to talk openly and freely concerning Jesus Christ. To these groups the gospel was faithfully proclaimed. Seed was sown that must bring a rich harvest. Will you hasten it with your prayers, dear friends?

A straight, living message was given to all and special needs were met with special teaching. The public evening services were well attended by outsiders. The girls of the City School were very attentive, and joined in the singing with great zeal. One longed to fold every one of these dear young souls with the true Shepherd's flock.

On one afternoon a Purdah Party was held. A number of invitations were sent out in the name of the lady in charge of the city work, Miss McCullough. who presided at the meeting. A good program was carried out, and the bonds of love between the high caste women and the foreign missionaries were strengthened. Some let it be known that they are really seeking the Truth. What a privilege it was to tell them of Jesus, the Way, the Truth, and the Life.

Each day two and a half hours were spent in doing practical work in the city homes. The workers were usually sent out by threes, unless special request was made for a smaller number. They met with cordial receptions wherever they went. There were only a few rebuffs, and these were from those whose lives were known to be not right. Here again much good seed was sown to the praise of His dear name.

Classes were held each morning from nine to ten-thirty. One class studied Genesis 1-22, the other class had Romans 1-8. It was wonderful how the Spirit opened up His Word to both the teachers and the taught. One dear old lady in the Genesis class has not had a very good opportunity for an education, so some of us feared that perhaps she would not get much out of the lessons. However, she herself rejoiced at the understanding the Lord gave her, and her face fairly shone day by day, as He fed her from the Word. (She took the highest grade in her class in the final examination). This seemed to be the experience of us all—the Lord always seemed to have "more" for us. It was sometimes given to us, too, through the lowlier ones who sat most at His feet. About 35 women attended the study classes daily.

Time was marked off on the daily program for Bible study and prayer—apart with God for a season each day. This school must mean much to the Bible women who are teaching this same Book from house to house. Much of the teaching took the trend of pointing out to these servants of God the responsibility and privilege of their position, and the prime necessity of being right with God themselves and in close communion with Him.

The eating arrangements were presided over by that queenly servant of Christ, Mrs. Shahbaz. Here again there was no friction as is so often the case in a place and time of this kind. Every one was satisfied with the kind of food received, and with the price asked for it. Here again was Victory.

Scripture portions were sold in many homes through the city. Some may have bought because a neighbor did, or from curiosity, or to look for mistakes, yet we know that there is a real hunger on the part of India's women and girls, and we believe that "His Word shall not return void."

One afternoon a Question Box meeting was held, presided over by Miss Logan. Hard questions met in the zenanas were presented for discussion, and how best to answer them. Questions regarding methods of work, too, were asked and answered. For instance: What portion of Scripture should be read on the occasion of one's first visit to a Hindu home? was one question brought forward for consideration. And all felt that this new feature of the school had been a great help in solving some difficult problems.

The missionaries of Gujranwala opened their hearts and homes to us, and we all came away feeling that it had been good to have been there.

OUR FINANCIAL MEETING.

Once a year the Mission meets to audit its accounts. We do not employ a professional accountant, but committees of two are appointed to audit the books of each station. Vouchers have to be presented for all items of receipt and expenditure.

The Financial Meeting is held at Rawalpindi the latter part of June after we have heard from the General Assembly as to the appropriations for the coming year. Because of banking facilities the General Treasurer resides in Rawalpindi. Mr. Nicoll was our General Treasurer till his death two years ago and was an excellent business manager. After his death the Rev. R. E. Ayres was appointed.

Rawalpindi is the farthest north of our mission stations. On one side of the river is a large military cantonement with seven churches for English services for the troops. On the other side of the river is the native city with a population of 80,000. Here our mission has two large institutions, a high school with an attendance of about a thousand and Gordon College with nearly two hundred students.

There are five mission bungalows in Rawalpindi, two on the college compound and three in Cantonement. The meetings were held in the college.

The weather in Rawalpindi is usually a little cooler than in our other stations, but during the first two days of the meeting the heat was very trying. On account of the heat and mosquitoes some thought they were the worst nights they had experienced in India. Showers came to cool the air and the last two days were more comfortable.

One special feature of our Financial Meeting and a very acceptable one was a surplus of a few thousand rupees gained by the more favorable rate of exchange prevailing for the last year. The Treasurer of the Foreign Board buys drafts on England and these are sold by our General Treasurer in India. Thus our rate of exchange is governed first by the rate between America and England and second by the rate between England and India. As there was less export from England to India on account of the scarcity of shipping, the latter rate was unfavorable, but because of the immense shipments of war materials from America to Europe, exchange, after the first few months of the war, has been greatly in favor of America and this is where we were favored. Usually $100 will give 306 rupees, but this year the rate was 315. This little surplus from exchange enabled us to pay off all the deficits.

From our Board at home also comes the good news that the serious apprehensions which always arise towards the close of the financial year were providentially dissipated before their accounts had to be closed. So we are all rejoicing together at God's goodness to us. I also notice from the papers that our Presbyterian brethren as well as those of other denominations, were enjoying financial prosperity. How marvelously good God is to us and in what a wonderful way He takes care of His own work. Notwithstanding the turmoil in which the world is involved the work of His Kingdom is steadily going on and it is a joy unspeakable to be permitted to have a share in it.

DAVID R. GORDON.

NEWS ITEMS.

The Evangelistic Board together with the Evangelistic Committee of Synod and the professors of the Theological Seminary have arranged for a Bible School for mission workers who have not had the advantage of special training, to be held in the seminary buildings July 4-30, thus making good use of the buildings while the seminary students are away on vacation. The course of study arranged for is as follows:

Devotional Bible Study.
Methods of Bible Study and Teaching.
Study of the Book of Acts.
Systematic Theology.
Singing of the Psalms in Punjabi.
Personal Work.

Lectures on Roman Catholicism and other topics touching on the daily life and village problems.

A letter from Miss Lawrence tells of the work being done.

The Devotional Programme for our Annual Meeting to begin October 18 was also presented by the Devotional Committee. We would specially request at this time that you will continue in prayer for the mission in view of its Annual Meeting and beseech the renewed outpouring of the Holy Spirit on the mission collectively and on every member in particular, for the transaction of the business of the new year and a renewed power for service.

THE EDITOR.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

SOME MEDICAL CASES IN TANTA HOSPITAL.

The work of the Clinic has fallen off this year I suppose on account of the war, still we have had quite enough to keep us busy.

Our few rooms have been occupied most of the time, part of the time by the halt as we have had a great many suffering with tuberculosis of the bone, and so many with their feet affected; also cases of cancer and all the old and offensive diseases one could think about.

I will mention a few of the many interesting cases we have had, those that had been with us long enough to hear the gospel story and to go back to their villages believing in their hearts that Jesus is the Son of God.

Saaid was with us eight months. He had tuberculosis of the foot, but he returned to his village cured. Saaid always attended Miss Finney's meetings for patients. He could sing the twenty-third Psalm with the book up side down and it was funny to see him trying to write.

Amna was carried here by her friends; she could not walk as she was suffering dreadfully with tuberculosis of both hip joints and her spine was affected. Her case was hopeless from the beginning, but we took her in because she needed us. We kept her clean and comfortable and out in the fresh air as much as possible. We tried very hard to get her to take milk and eggs, but it was hard work. Few Egyptians like milk and one finds out here in dealing with the sick that they are not like the sick ones at home, one has just got to learn to know them and treat them from their standpoint. Miss Finney visited Amna when she could, and poor girl, it was always a bright spot in her day when she did so, as she loved singing and made an effort to sing with the others. She went back to her village to die, and a few days before she died her brother came here for some of us to go and visit her; I went and found her in a dying condition, lying on the oven. I climbed up on the oven to see her. The room was dark, had no window, and oh! the odor, it was awful! Weak as she was she wanted me to have tea. She said she knew I liked it and she bought some because she knew I would come to see her soon! The next day after I saw her she died. I was not sorry when they came for the death certificate.

Another case of this same disease was Ahmed, a small boy of about eleven, he had seven tubercular abscesses at one time; he was the worst youngster we ever had, but it is all changed now. Job, as we call him, has gone home, but comes every day to the clinic. He is almost well and gaining in weight every week.

Mohammed has been coming here for six months or more; his case is also hopeless; we have done everything possible for him, but I do not think it has meant anything to him. He thinks it is our business to give to every one, as the Americans are here in Egypt to give regardless of need because they are servants of God. He goes today to his village and he knows well it is to die.

Fatma had her breast amputated because of cancer; she had been with us two months, then went home and now comes every day for dressing. She is almost well and is grateful for what has been done for her. Many evenings I would sit with this woman and her aunt Umhommed and talked to them or let them talk to me. Umhommed seems to belong to us as her son and daughter who were patients here and are now dead, believed in our religion and so does she, although she thinks her understanding is very poor, and Fatma also is a believer in her heart.

There are many in the villages as well as here who send or come for us. I would just like to mention one case before I stop. We went in answer to a call from one of the villages and we found the woman in a dark room. After much persuasion we got her out into the donkey's room. I laid my hat and coat on the manure pile and proceeded to get ready. When called on a case of this kind we take everything with us we may need, but where to lay the things we did not know. We spread a piece of matting on the floor for the woman and put one basin on the stairs going up to the roof where the chickens were, and another on an old chair, but we did not know what to do with the instruments. Finally we found a corn sifter, turned it up side down, put a sheet on it and laid the instruments on that. The doctors put on their gowns and I got down on the floor to give the woman chloroform.

This is interesting work surely.

MAY HOLLAND.

A GLIMPSE INTO THE "ALLEGHENY LOG BOOK."

Since October 22nd the Allegheny has been visiting towns and villages on the rivers and canals in the Monsoura district. The farthest distance we have been from home at any time was our last visit, Mit Ghamr, perhaps thirty miles away. We spent from ten days to three weeks at each place, moving on at the end of that time, not for lack of medical or spiritual patients, for the doctor was worked nearly to death, and the longer we stayed, the larger grew the clinic; and the opportunities for the evangelists to speak in His name increased in the same ratio.

While at Bishla we were favored with a visit from Mrs. Burns, the mother of the late Mrs. Pollock, whose latter years were so interwoven with the history of the Allegheny; also Miss Cabeen, of Alexandria, who, up to this time had not seen our Delta Mission Boat. We also have with us Miss Labeeba Michael, a young Egyptian woman, a product of our Assiut Girls' School, whose home is now in Monsoura. She is an active member of our church and when I asked her to come with me on the boat, she gladly accepted the invitation. The work she has done and is still doing would make a complete story in itself. If the home church could fully realize as we who are on the field are able to do, what such a consecrated life as Labeeba's means to the cause of Christ, there would not be one who would even suggest such a thought as, "Does Foreign Mission Work pay?" Sitting in a small tent for three hours at a time, in the midst of women and children crowded closely around her; the hot sun beating on the canvas causing the atmosphere to become like that from a furnace, preaching Jesus Christ as the only Savior, to those who know only Mohammed, is just one of the many, many traits of her beautiful character. And all this without receiving one cent for her labor, but oh! the treasures being laid up for her in heaven.

We left Bishla on the ninth of March, and after two hours steaming arrived at Mit Ghamr, where Dr. Pollock, Mrs. Burns and Miss Cabeen left us on the 11th, to begin work without the aid of a physician. At this place we have a Boys' School and a small unorganized congregation of about twenty-five members. There are three large towns here within half an hour's walk from the boat: Deakadus, Mit Ghamr and Zifta. We have an evangelist at Mit Ghamr most of the time to look after the little flock, but like some churches at home "a contention arose among the members," and the natural result was that the church was slowly dying. We prayed for Divine guidance in meeting the problem, and can now say with thankful hearts, that God has heard and answered our prayers in giving us even more than we asked. We began with a series of meetings which lasted two weeks. Notices were printed and distributed each day, announcing the meeting, inviting ALL to come—Moslems, Christians and Jews. Our small meeting place (the school house) was crowded every night ,and many have professed a desire to live changed lives. It was our intention to move on after the close of the meetings, but one thing after another claimed our time until we spent six weeks at that place. In all my experience I have not found a place where the men were so desirous of having the women taught as at Mit Ghamr and Dekadus, and this was one of the reasons that kept us there. In all our boat work we have felt the guiding hand of the Holy Spirit to such an extent that at times we felt like good, old Methodists and shouting, "Glory Hallelujah!" Labeeba and I walked about five miles each day visiting the homes in the above mentioned towns, and every day our work increased; doors were opened before us as we became known, and all along the streets men and children would come to us and ask, "Are you not coming to preach in our home today?" Sometimes we would stand bewildered not knowing which place to enter first, and all this in the face of the greatest opposition by the Coptic priest who followed us along the streets to see whose house we entered. One day he could not endure it any longer, so entered the door after us, without knocking, and turned to me and in no polite way asked my name and how much longer I was going to remain in the town. Being accustomed to frighten women, he, no doubt, thought he could frighten me, but he was mistaken. While I was answering him, Labeeba was secretly praying for strength. She is a frail little creature, and told me that when the priest entered her whole body quivered, but after seeking Divine help, she turned to him and spoke with boldness and told him how he was keeping his people in ignorance and the weight of sin that was upon him. He could not withstand her, and suddenly jumped from his chair and was out of the door before we could realize that he was gone. The neighbors then came in and we preached to a room full of women and children and four men. He was not aware that he was only helping us in our work for God has used his persecution as a blessing, and the next day the whole town had heard of it, which was the best advertisement of our work that we could have. Then the Mohammedans were curious to know what kind of preaching we were doing and invited us to their homes, until we felt that God had certainly opened the windows of heaven and was pouring out blessings greater than we were able to receive. I then remarked to Mr. Work and Labeeba, "Now since we have stirred up work among the women, who is going to carry it on in our absence?" That very evening we received the answer. Three strange women entered the church and afterwards when I spoke to them I found that they had just moved to Mit Ghamr from Luxor and were members of our Luxor Church and the young girl a Luxor School girl. Their Christian character showed plainly on their faces and the thought came to me, "ask the young girl to do Bible work." I did and she is now carrying on nobly the work we feared to lay down. Her married sister goes out with her as a companion and helper and receives a small renumeration for this. The priest has branded them as "Lying Phrophets and Ravening Wolves," but they cheerfully say, "If God be for us who can be against us," and go on fearlessly.

We left Mit Ghamr on the 18th of March and are re-visiting the villages where we stopped on the way to Mit Ghamr, to teach and strengthen the inquirers who come to us at these towns. When the doctor is with us we must always look out for a place on the bank where we can pitch our tents, and it is sometimes difficult to find a suitable place, but in every instance we have been divinely guided and it seemed that the last place was always a little better than the one before. Thus far we have had no accidents with the boat, although we have had a few narrow escapes. We have been conscious of the power of prayer in all our work. We have felt that our friends at home have been intercessory foreign missionaries insofar as our part of the work here is concerned and we pray that you may not cease to keep us before the Throne of Grace.

MRS. S. A. WORK.

THE NEW PUPIL.

I am called to the office with the announcement that a man wishes to see me. I go and find a man as big as Goliath of Gath—figuratively speaking—dressed in silk robes complacently smoking his cigarette. After greetings are exchanged I fortify myself behind my desk while he resumes his seat on the divan, I inquire very solicitously for the welfare of his family and then we come to the purpose of his visit. I have previously sent a statement to him asking that his two daughters pay the full amount of tuition asked of pupils in their grades which is one dollar per month each. He says it is impossible. He cannot do it. He has nothing with which to do it, and that it is quite out of the question. He hasn't had work for a year and more, he has to look after his family, pay his rent, etc. Yes, but I ask, has he not one or two sons who are working? He admits they are, but their positions are very poorly paid.

As our talk has progressed I have been compelled to notice on his hand three large gold rings. I make the remark that I do not see that one who dresses so well and is able to wear three gold rings is unable to pay two dollars a month for his daughters' education. Now as for me I cannot afford such things. Oh, he hastens to assure me, he wears those rings on account of his health. He has been told on good authority that they have a wonderfully beneficial effect on the wearer.

I am still of the opinion that he is able to pay the regular rate of tuition and so insist again that even though he pay in full still the money is insufficient to meet the expenses of the teaching of his children and it is his duty to help toward that expenses as much as he can. But he is quite unmoved and still reiterates he cannot do it; that he can only pay fifty cents for the younger and seventy-five cents for the older. He adds as an encouragement to me, never mind, next year, if God wills, he will pay all I ask and more. And with this I have to content myself, however unwilling I may be.

Number two is a frantic, loud-voiced mother who tells me her beloved daughter is her only child, that all of her other children have died and so she is very anxious to have this one trained up with all the finishing touches. But her husband is without work and so she cannot possibly pay but fifty cents this year. (The past year she had paid seventy-five). I tell her no, I am unwilling to receive the child for less than she paid before. But she says she knows such a little bit. Why just as soon as the child gets to know more she will gladly pay in full.

Time for my class has come, but she sits on determined to get her desire. While she sits and waits for me to succumb to her plea and ponders something further to add to her already valuable statement of the case, one of the Bible women comes in. Immediately the woman turns to her and asks to intercede with me and with an ardor worthy of a Spartan mother in behalf of her child she vociferates at length and with great fervor all that she has told me. The Bible woman who knows her circumstances tells me confidentially that the woman is unable to pay more. Upon that assurance I tell the mother I will receive the child for the fifty cents and she goes away calling down all sorts of blessings on my head.

Party number three consists of two young Mohammedan men, brothers, one a teacher of English in the Government Secondary School, the other in the service of the Courts. The teacher acts as speaker. Here is my opportunity to express myself in my blessed mother-tongue and I am not slow to improve it. They wished to put four pupils into our school—two daily pupils and two boarders. When asked their ages and previous schooling and who they are, I find that one is a daughter of the speaker, one a sister and two are sisters-in-law. The daughter and younger sister-in-law have been in our Alexandria Central School and so are easily arranged for as money is no consideration in this case. As to the two who are seeking the joys of boarding school life—well, they are older. In fact they are too old to come to school at all except as boarders. How much schooling had they had? The older one none at all and the younger one only a little. I mentally study the problem of two grown young women taking their places with the primary children and submitting themselves to the rules and regulations of boarding school life. However, I have a great desire that they be given an opportunity at this late day to be taught something, but I am in a quandary what to do. There are only two free beds in the school and these are verbally promised to persons intending to bring children in after the feast. I tell the man if he will wait until that time and the prospective boarders do not come these two shall have the places. But he says I have only today and tomorrow free in which I can arrange for them and if you cannot receive them have you not another boarding school which will? But he adds regretfully, the girls whom you are expecting are young and can go to any school, but these must go to a boarding school. I am truly sorry I cannot accept the girls at once, but I must keep my word with the other people whether they keep theirs with me or not. However, I eagerly catch at the idea of them going elsewhere and urge him to take them to the Ezbekiah Boarding School, Cairo. He goes away promising to go to Cairo that night to see about it. I learn subsequently that Miss Martin was able to receive them.

Number four appears in the form of mother and daughter—the very picture of misery and woe. The proverbial "Job's turkey" would have been ashamed to measure up to them, being entirely outclassed. They had evidently decided upon their plan of action before they arrived and upon my entrance arose and gave me a tearful greeting. Their request was stated. The daughter —a girl of thirteen or fourteen years— had been free in the Coptic Girls' School, but she had not learned much, so they wished her to become a pupil in our school with the hope that her progress would date from the hour of her arrival. They stated it was utterly impossible for them to pay even one cent tuition, but they were very anxious for her to be enrolled among our pupils. All the while they had been talking they had been mildly weeping in unison. I inquired if there was no relative who could pay a small sum for the girl. They declared there was none. They truly were the picture of distress and poverty and so I said I would ask Mr. Abd el Sayed about their circumstances. He is a well-known merchant who lived until recently in their section of the city. This statement so filled them with consternation that they almost forgot to continue their weeping and they implored me not to do such a thing. Could I not believe them? They were telling the truth faithfully. I said if you are telling the truth why do you object if I make inquiries? They quite failed to see the point and began their tearful plea again. At last I was moved to take them at their word and at the first sign of relenting on my part the mother dried her eyes and said to her daughter, "That's enough now, don't cry any more," and the daughter desisted. They had won their desire.

My next prospective pupils—two very dear little girls—are brought by a servant and I am informed that the father is judge of the Courts here and naturally has no time for such trivial matters as arranging for his daughters' education. He sends his terms also—he proposes to pay only two-thirds of the regular tuition. When asked the reason the servant replies, "He said so." I send them away with the information that if they come they will pay tuition in full. Another servant of higher rank comes the next day proposing the father's terms again and is sent back with the same word. After a few days have passed a servant brings the children and with great reluctance pays the tuition for one month. I am told in explanation that the father is very close.

It is a pleasure to meet the young man who comes next to arrange for the entrance of his two sisters. With such a clean, frank, boyish looking face one cannot believe he would be deceptive. He has come only recently from Cairo to a position in the Central Post Office here. The family consists of mother, two sisters and another brother. He is the bread winner and is endeavoring to keep the other children in school. He will deeply appreciate a reduction in the tuition for his sisters. He is a member of the Coptic Y. M. C. A. in Cairo which was established some years ago when Mr. Mott was here. We have some conversation about existing conditions in the postal service these days which are very interesting to me. I invite him to our English Christian Endeavor meeting and to our other church gatherings and he departs leaving a pleasant impression behind.

These are some of the experiences of this year and yet with it all, school life pays and pays royally in results for the Kingdom.

CAROL E. McMILLAN.

N. B.—September is the month when new pupils are received into our Mission School. Miss McMillan's experiences are typical of those of all our lady missionaries engaged in school work. Much tact and grace and Christian patience is necessary as you can easily see.—ED.

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MISS HAZEL FLAGG
Xenia, Ohio.
Treasurer of the Women's Missionary Magazine.

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MISS MABEL McCONNELL
Private Secretary of the Smith Advertising Co., Xenia, Ohio, Publishers of the Women's Missionary Magazine.

Miss Flagg has entered upon her duties with a devotion and enthusiasm which will bring to her work the strength and character so necessary to the incessant and responsible task as Treasurer of the Magazine.

We take this opportunity to express the appreciation we hold for Miss McConnell. She has entire charge of the large mailing list, and the vexations attending the same; is a splendid proof reader; has an intelligent and sympathetic interest in every phase of this large work. Miss Flagg and Miss McConnell are devoted workers in the First U. P. Church, Xenia, Ohio.

EDITORIAL.

OUR YOUNG PEOPLE.

With this issue there goes into the homes of our subscribers and readers many interesting and stimulating messages in behalf of Young Women's work for Christian missions. Our denomination has some responsibility in regard to its influences upon the young people of our congregations. If all our church membership could have seen all the young men and young women who were privileged and wanted to attend the Missionary Conferences that have been held this summer, and also the Bible Conferences, there would be an awakening the Church needs, and perhaps has never had. It was our privilege to attend the 11th Annual Missionary Conference at New Wilmington, Pa., August 9-20. The one consuming thought was the excellence of the youth at that Conference. Parents and friends can not do better for their young people than to plan an attendance at New Wilmington, Muskingum or Tarkio Missionary Conferences, or one of the Bible Conferences as held at Monmouth, Sterling and elsewhere. We believe the Church is awakening to the necessity of an educated mind and soul and a trained body for the work it has to do.

* * *

The Outlined Program in this issue carries a year's study and we trust an awakening to missionary obligation.

The responsibility of placing such a program in the hands of our women and young women is compensated in the belief that every year there is an increased desire to study missions.

We are happy to inform our readers that Mrs. J. P. White, Albia, Iowa, will have charge of the Foreign Mission Study, "World Missions and World Peace." Mrs. White needs no introduction. She has the rare gift of getting the best from her text-books. Mrs. White has been busy all summer, the demands on her time increasingly great for teaching in Summer Schools and Conferences.

We are also gratified that Mrs. Haidee Ewing Rankin, Minden, Nebr., will have the Home Study Text-book, "Old Spain in New America." Mrs. Rankin, President of Spokane Convention, 1915, also frequent contributor to pages of our Magazine, will give from experience and from devotion an interesting program for this text-book.

Now, it behooves the women of the Church to widen their missionary circle and plan at once for an aggressive campaign for knowledge, devotion and gifts as also many *new* subscriptions to the Women's Missionary Magazine.

* * *

Outlined Programs suitable for use in societies will be ready for mailing November 10th. Write for prices. Order early.

* * *

We have added eight extra pages at considerable cost to this issue and yet could not give a report of the Summer Schools of Missions that have been so well attended and give promise of intelligent, consecrated work in the winter's study in societies.

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We are obliged to omit the list of missionaries in this issue. See the August number for address of same.

* * *

Remember the appeal for clothing at Freedmen Stations suffering from the floods this summer.

* * *

Remember the need for canned fruits and jellies at Columbia Hospital, Aged People's Home, and Orphans' Home.

OUTLINED PROGRAM FOR MISSION STUDY 1917.

THE WATCHWORD FOR THE YEAR.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Romans 12:1, 2.

UNITED MISSION STUDY COURSE—1917.

(Five Months' Study).

Text Books.

Foreign Mission Study—"WORLD MISSIONS AND WORLD PEACE."

Home Mission Study—"OLD SPAIN IN NEW AMERICA."

The text-books are on sale at Women's Board Rooms, 904, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

☞Cloth, per copy, 57 cents.

☞Paper, per copy, 35 cents.

Send money with order.

Text Book:

"WORLD MISSIONS and WORLD PEACE."

"Our book this year is the sixteenth in the United Study Series. Its author, Mrs. Caroline Atwater Mason, argues that the constructive work of Foreign Missions furnishes a Christian equivalent for war and supplies the motives for heroism and self-sacrifice. Throughout the book comes a faint echo of far off prayers of Apostles of Peace in all generations. It is met today by a cry of agony from countless women whose light and joy are blotted out by this war. They are suffering with a courage and devotion that command our admiration and lead us to self-examination. What sacrifice are we making for our King and His conquest? May the study of this book lead us to a new conquest of our duty as Christians toward world missions and world peace."

—Central Committee.

Text Book:

"OLD SPAIN IN NEW AMERICA."

The United Home Mission study text-book for 1917, by Rev. Robert McClean and Grace Petrie Williams, has subject matter of unusual interest. Following the great Latin American Congress held in Panama, and with conditions as they are now in Mexico, we need to have some definite information concerning a race of people who are very near our doors. Perhaps if we have no other incentive to study than to be informed, we will be led eventually to see our responsibility to a people largely neglected by the Protestant Church. It is not expected that all the subject matter of both studies will be exhausted. It is urged that in making the program that both text-books will have equal share of interest.—Editor's Note.

JANUARY.

"WORLD MISSIONS and WORLD PEACE."

"Ye are my friends if ye do whatsoever I command you."

Chapter I—War and the Kingdom.

Bible Reading—Peace.

Intercession—For Warring Nations.

Topics for Study—

1. The Peace Principles of the Early Church.
2. The Church Militant.
3. The Reformers: Their Methods and the Results.
4. Discussion: How can the Church of today return to the Missionary and Peace Principles of the Primitive Christian Church?

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

"My country 'tis of thee
Sweet land of liberty,
Of thee I sing."

Bible Study—Numbers 13:1, 2, 25-30.

Topics for Study—

Chapter I—Old Spain in America.

1. Travelogues following different routes taken by Columbus, Ponce de Leon, Hernando de Soto, Coronado, Menendez.
2. Reading—"Columbus"—Miller.
3. Spanish Dominion and Failure.

Chapter II—Following the Cross.

1. Chain of Spanish Missions in California and in New Mexico with pictures.
2. Religious condition and need of Protestant work in Mexico.
3. The Mexican People.
4. The Penitentes.
5. Questionnaire—Fifteen questions on text; five on Magazine article.

FEBRUARY.

"WORLD MISSIONS and WORLD PEACE."

"For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

The Conquest of Europe.

Chapters Two and Three.

Bible Reading—Peace

Intercession for Greek and Latin Lands.

Topics for Study—

1. The Divided Church—Contrast the Creeds.
2. The Sword of Islams: Its Effect on the Christian Church.
3. Sword-made Converts.
4. Peaceful Knights.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter III—Redeeming the Southwest, Problems and Achievements of Protestant Missions in Southwest.

Bible Study—Isaiah 61:1-5.

Topics for Study—

1. Map Talk. Pages 54-61 of Text.
2. Reading — Description of Desert in Chapter Five of "Winning of Barbara Worth."
3. Priest-craft and Customs.
4. Round Table—
   (a). Evangelistic Work.
   (b). Educational Work.
   (c). Medical Work.
   (d). Social Service.
5. Story Telling Hour—Changes Wrought by the Gospel.
6. Questionnaire — Fifteen Questions on Text; Five Questions on Magazine Article.

MARCH.

"WORLD MISSIONS and WORLD PEACE."

"And He said unto them, go ye into all the world, and preach the gospel to every creature."

Chapter IV—The Protestant Epoch.

Bible Reading—The Great Commission.

Intercession—For the Home Church.

Topics for Study—

1. The Dawn of Protestant Missions.
2. Four W's—A question contest on missionary events of the nineteenth century.
3. Discussion—Zeigenbalg's Covenant.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter IV—Cuba Para Christo. Our Responsibility for the Spiritual Welfare of the Cubans.

Bible Reading—Acts 16:6-10.

Topics for Study—

1. Three Glimpses Into Cuban History by a Woman in Spanish Costume.
   (a). Cuba at War.
   (b). Cuba libre.
   (c). Cuba of Today.
2. Map Talk—Size, Geographical Conditions, Climate, People, Etc.
3. Discussion or Debate — "Would the Churches do better work in Cuba were it our possession?"
4. Cubans in the United States.
5. Work of Protestant Church in Cuba.
6. Questionnaire — Fifteen Questions on Text; Five Questions on Magazine Article.

APRIL

"WORLD MISSIONS and WORLD PEACE."

"And who is he that will harm you, if ye be followers of that which is good?"

Chapter V—Heroism in the Christian Conquest.

Bible Lesson—Hebrews 11.

Topics for Study—

1. Discipline in the Missionary Life.
2. Native Christian Heroes.
3. Symposium, "My favorite missionary hero."
4. The secret of their strength.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter V—Our New Possession. Our Obligation to Porto Rico and How We are Meeting It.

Bible Study—Isaiah 42:10-12.

Topics for Study—

1. Story of Columbus' second voyage; the island renamed.
2. Slavery and its abolition.
3. How Porto Rico became our possession.
4. "Borinquen the Beautiful."
5. Round Table—
   (a). Physical changes in Porto Rico.
   (b). Transformtaion in schools.
   (c). Religious and Moral Conditions.
   (d). Social Service.
6. Questionnaire — Fifteen Questions on Text; Five Questions on Magazine Article.

MAY.

"WORLD MISSIONS and WORLD PEACE."

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Chapter VI—Peace and the Kingdom.

Bible Reading—Peace.

Intercession for World Peace; also for Pagan and Moslem Lands.

Topics for Study—

1. Early Peace Movements.
2. Peace Movements of the Nineteenth and Twentieth Centuries.
3. Discussion—Golden Rule Internationalism the Basis of the Settlement of International Problems.
4. The Effect of the European War on Missions.
5. Unoccupied Fields.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter VI—A New Era. Intensive Home Mission Work Among the Spanish Speaking Peoples a Means of Reaching the New World.

Bible Study—Psalms 95:1-6.

Topics for Study—

1. Review—What point in this study has impressed me most?
2. Talks—

(a). Results of Protestant missionary work among Spanish speaking peoples.
(b). Larger aim for the future.
(c). Opportunity, God's Call to Action.

3. Discussion—
   (a). Where would I invest $50,000 among Spanish speaking peoples?
   (b). How will Home Missions among these peoples help the whole New World?
4. Questionnaire — Fifteen Questions on Text; Five Questions on Magazine Article, or
5. A pageant based on "Old Spain in New America."

JUNE.

THE EGYPTIAN SUDAN.

"Where there is no vision the people perish."

Bible Reading—Isaiah 18.

Roll Call—Facts About the Sudan.

Topics for Study—

1. "The Land of the Rustling Wings."
2. A View of the Sudan.
3. Pagans that are still Pagan.
4. Following Some of Our Converts.
5. Looking Ahead.

NOTE:—Because we failed to have the program for 1916 study at hand for the Egypt and Sudan Special, (November, 1916) we consider it wise and agreeable to use the same topics in this program. They are comprehensive, and doubtless will give wide information in their preparation. Readers will notice that the Sudan Study is separate from that of Egypt (1917), thus giving to both fields undivided interest and time in their considerations.—Ed. Women's Missionary Magazine.

JULY.

HOME MISSIONS.

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

Bible Lesson—Mark 4:1-25.

Roll Call—Temperance Items.

Topics for Study—

1. Home Missions—Urgent and Imperative.
   "Home Missions is the alignment of Christian forces for the self-preservation of our country."
2. Our Opportunity and Responsibility to the Immigrant.
   The geographical isolation of America gives to its people an advantage not held by any other nation on the globe.—McCash.
3. (a). The need of an Educational Institution accessible to United Presbyterians "Beyond the Rockies," that should help educate the young people, conduct conferences, etc.
   (b). Our relation to the Orient.
   (c). The need of men who will devote their lives to the work in the Northwest.
4. "The Conquest of the West."
   The West, the biggest portion of this great land of ours, uncovers this question, "Will the Church match its spiritual opportunity with a spiritual investment commensurate with the most superbly forceful civilization now being shaped anywhere on the globe."
5. "Righteousness exalteth a nation"—Sin is a curse to any people—Our foes are—
   (a). Sabbath desecration.
   (b). Licensed Saloon.
   (b). Mormonism.
6. City Missions.
7. Frenchburg Mountain College—Its Success, Its Needs.
8. Our Special Work Among Foreigners.

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

"He that believeth on the Son hath everlasting life."

References for Study—The Women's Missionary Magazine, July, 1916, and July, 1917.

Bible Reading—Mark 16.

Topics for Consideration—

1. The Annual Report—Question Box.
2. The Women's Missionary Magazine.
3. The Use of Other Literature.
4. The Thank-Offering — its importance, and its value to our life and mission fields.

NOTE:—Let this be an informal meeting. Plan to have every woman in the congregation at the meeting.

SEPTEMBER.

FREEDMEN AND AMERICAN INDIANS.

"Arise for our help, and redeem us for thy mercies sake."

"And the Spirit and the bride say, Come, and let him that heareth say, Come!"

Bible Reading—Romans. 13.

Roll Call—Encouraging reports from these fields.

Topics for Study—

The Freedman.

1. The Negro's part in the Negro's Industrial Problem—Farming, Trades and Business.
2. Negro Educational Institutions—Fisk, Hampton, Tuskegee, Wilberforce. Story of splendid work accomplished.
3. Does higher education lead away from the race?
4. A great field for trained Christian Social workers.
5. Evidences of a dawning better day in racial and cooperative adjustment.

6. Artistic gifts of the Negro.
7. A tour of our fields.

The American Indian

1. The misunderstood Indian.
2. Obstacles in the way of the work, and how to overcome them.
3. Pagan religions as practiced by the Indian.
4. How can the Church assist the missionary among the Red Men?
5. Message from our own fields—Tama, Warm Spring, and Simnasho.

OCTOBER.

YOUNG WOMEN IN MISSIONS; JUNIORS; LITERATURE; THANK-OFFERING.

"He that winneth souls is wise."

Bible Reading—Psalm 25.

Roll Call—Current events in missions.

"Nothing is more needed in all missionary aggressive enterprise than the three grand conditions—knowledge of the field of work, sympathy with the worker, and a prayerful interest in the work. When these are secured, lives are offered and gifts pour in without special appeal and without cessation."

Topics for Study—

Young Women in Missions.

1. The sovereignty of Christian Young Womanhood.
2. Qualities in leadership.
3. Living our own lives, or individuality.
4. The useful member.
5. Upholding our representatives.
6. The prayerless Young Women's Society.
7. Missions is the greatest living issue.

Literature.

8. Literature in Missions a potent factor. Real leadership is trained leadership, and training involves study.
9. Unending prayer.
   "We are in the midst of a spiritual conflict, and prayer is the determining factor in that conflict."

Juniors.

10. The children in training for Christian Missions.
    "Do we grasp the significance of this extensive missionary movement among those who are to exert such a commanding influence in the future?"—Responsibilities of Today.

The Thank-Offering.

11. Its place in the home, and its distribution by the Women's General Missionary Society.
12. The American Bible Society.

NOVEMBER.

EGYPT.

"Heaven and earth shall pass away; but my words shall not pass away."

Roll Call—Name of a town in Egypt where there is mission work.

Scripture Reading—Psalm 111—Praise!

Topics for Study—

1. Little Journeys in Egypt—
   There will probably be about twelve of these tours, personally conducted and illustrated with maps, charts and pictures.

   Homes, schools, churches, cities and country villages, all, will come in for a visit. The desire is to bring the readers of the Magazine into vital touch and acquaintance with Egypt and her people, with the mission work and the mission workers.

NOTE:—This program for Egypt Special, 1917, gives promise of a most interesting study. The Women's Missionary Magazine, in its monthly issues, contains much reading from both Egypt and India that is an aid to the special numbers. Readers of the Magazine will do well to keep on file their copies of the Women's Missionary Magazine.—Ed. W. M. M.

DECEMBER.

INDIA.

After Sixty Years.

"Not unto us, O Lord, not unto us, but unto thy name give glory."

Bible Reading—Isaiah 40:21-31.

Roll Call—Current Events from the Field.

Topic for Study—

A short history of the India Mission by **Stations**, taking note of the personnel of the Mission—the **Workers** rather than the Work.

1. Gujranwala.
3. Gurdaspur.
4. Zafarwal.
5. Jhelum.
6. Pasrur.
7. Pathankot.
8. Rawalpindi.
9. Khangah Dogra
10. Lyallpur.
11. Sargodha.
12. Sangla Hill.

EDITOR'S NOTE:—In 1915 we tried to give you some idea of the Church of Christ in the Punjab, its firm foundation, its beauty, and its growth. This year we want to give you a little idea of the builders at work on the scaffolding. Please do not loose sight of the main idea—**the Church**. We want you still to keep the perfection of outline, and beauty of grace and proportion in your mind's eye. We want you to give ever the first place to the main object; but as we told you the Church is in process of building—we do not see yet the completed building—it is prophecy, more than fulfilment. Therefore, at present the builders and the scaffolding bear somewhat of an important part and are worthy of consideration, though we all look forward to the time when there will be no need for the scaffolding; the building completed will stand forth in its beauty, and the scaffolding having done its part, will be consigned to oblivion.—Mrs. E. L. Porter, Rawalpindi, India.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARRY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

WHAT HAVE WE DONE TODAY?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the bye and bye,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
What have we done today? —Selected.

THANK-OFFERING MESSAGE.

Do and Don't Hints for Presidents of Missionary Societies.

Do remember that the time for holding the congregational Thank-Offering "Ingatherings" is nigh, and fall into line and "keep step" with others.

Do have your Thank-Offering Committee begin at once to prepare the best program you have ever had, and see that every society has a representative to take part in it.

Do send out a letter to every woman and young woman in your congregation personally inviting her to attend the "Ingathering" and present an offering of gratitude to her Lord.

Do order promptly sufficient Thank-Offering envelopes (free for postage) to send one with every letter.

Do see that the members of the Women's, Young Women's and Junior Societies use their own special envelopes so that due credit may be given them on the report blanks to your Presbyterial Thank-Offering Secretary.

Do order enough of the new Scripture Responsive Service—Voices of Thanksgiving at $1.00 per hundred from 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa., to give each one at the "Ingathering" a copy to help in taking part in the service.

Do be watchful to have every home liberally provided with Senior and Junior Thank-Offering boxes in prompt preparation for gathering in the daily or weekly gifts for 1917, the thirtieth anniversary of the Thank-Offering Movement.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Do plan to do your full part toward bringing into the front ranks of workers and givers the full 80,000 women whose names are now on the Church roll.

Do organize your members at once into prayer circles to pray that all the women in our denomination may during 1917 cheerfully accept God's invitation in 2 Chron. 29:31—Come near and bring thank-offerings into the house of the Lord.

Do prompt your Junior leaders to keep the subject of Thank-Offerings before their children, and thus help to train them to be grateful givers to the Lord's cause.

Don'ts.

Don't leave anything untried that would make your Fall "Ingathering" the very best *spiritually* and *financially* that you have ever had.

Don't fail to have your societies fill in their Thank-Offering blanks promptly after holding the "Ingathering" and send to your Presbyterial Thank-Offering Secretary, who will compile them and then forward them to the General Secretary.

Don't neglect to have your Thank-Offering sent to your Presbyterial Treasurer in plenty of time for her to forward to the Treasurer of the Women's Board, Mrs. J. B. Hill, 5845 Marlborough Street, Pittsburgh, Pa., by the middle of December, as she must close her books for the 1916 offering by January 1, 1917.

Don't pass carelessly over the Thank-Offering Department of the Women's Missionary Magazine, but carefully and prayerfully study the messages from month to month, to see how you can make your work more of a success, as the needs of the mission work more and more demand.

Don't use your Thank-Offerings:—

1. To meet congregational expenses.
2. To make up the congregational quota.
3. For church benevolences.
4. For church or parsonage furnishings or for debt.
5. For society pledges or contingent expenses.
6. For any object *however worthy it may be*—outside of the mission work of the Women's General Missionary Society.

Don't—*please* don't cripple the work your society is pledged to support, by diverting your Thank-Offering into any channel outside of that for which the women of the church are held responsible.

1888—1915.

THANK OFFERINGS IN TWENTY-EIGHT YEARS.

In response to frequent requests for the receipts and disbursements of the Thank-Offerings from 1888 (including the 1915 offering) the following figures are given:

Total receipts: $1,112,597.88.

This sum includes $13,942.24 given by the societies in Egypt and India since 1902. As their gifts are used for needy objects in their own countries and in the Sudan and do not pass through the Treasury of the Women's Board, they are not included in the Treasurer's annual report of the Thank-Offering.

The call for the first offering in 1888 having been for direct mission work, the Women's Board each year, after paying out the offerings designated by individuals for outside purposes (which grow less and less from year to year) divides the balance among the various departments of work under the care of the Women's General Missionary Society, according to their needs.

The total amount thus disbursed in the past twenty-eight years is as follows:

To Foreign Missions	$431,737.70
To Home and Indian	146,986.06
To Freedmen	182,652.64
To Parsonage	87,337.32
To Ministerial Relief	5,833.24

The offerings of the present year, 1916, will be the twenty-ninth, but will not be reported in full until the May Convention of 1917.

The 1917 offering will be the Thirtieth Anniversary Offering of this Department of the Women's Work.

OUR AIM: *In gifts*—Full $100,000. *In givers*—All the 80,000 women whose names are on the roll of the United Presbyterian Church.

The year 1917 will be observed by the

Junior Societies as their Twenty-fifth Anniversary of the present organization.

Our Aim for the Juniors: An average of $1.00 per member for each society which sum would place it on the Thank-Offering Honor Roll.

Whew! "Won't it be fine" to have the 430 Junior Societies at present organized, all on the Honor Roll in a single year!

What would it do for missions? It would place $12,509 in the treasury of the Women's Board for the building up of Christ's Kingdom in the Home and Foreign fields.

Can the Juniors do it? Of course they can *if they try and they will try*.

Our Juniors never disappoint the Women's Board or their faithful General Secretary. Let your slogan be, "All the Junior girls and boys at work. Always at work."

Pray for it! Plan for it! Push for it!—till the sum is reached. *Why not?*

Remember!

That $10.00 Life Membership fees for Thank-Offering Fund can be credited to help societies win a place on the Honor Roll.

SUGGESTIONS TO PRESBYTERIALS.

A Thank-Offering Question Box Conference has in years past proved to be one of the most successful methods of enthusing the officers of congregational societies and their Thank-Offering Committee in preparing for a new year of effort. Why not adopt this plan in preparation for the 1917 offering—which will be the Thirtieth Birthday Thank-Offering? In some years two and three Presbyterials located near together have held these Conferences with rich results. Why not this Fall?

The plan is for the Presbyterial Thank-Offering Secretaries to meet and arrange a program of questions and have each question to be discussed opened by some active, interested worker with a three-minute talk (no longer) and then followed by two-minute volunteer talks by others. This gives a fine opportunity for "live wires" to transmit their electricity all along the line, until every congregation will be wide-awake to its privileges, its duties and its responsibilities for the next year's offering.

The following list of questions may prove helpful to the Program Committee. No one need to take the full fourteen, and other questions may be substituted as circumstances may require.

Thank-Offering Question Box Opened.

1. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?
2. Why cannot the Thank-Offerings be used to make up the "mission budget" of a congregation?
3. Should money given as a Thank-Offering be used in paying a church debt or for congregational purposes?
4. Is it right for givers to designate their Thank-Offerings to objects not under the care of the Women's General Missionary Society?
5. In estimating the necessary appropriations for the mission work of the church for the year does the General Assembly include the work it has given into the care of the Women's Board?
6. Does the giving of large Thank-Offerings lessen the amounts given as contributions through societies, and the congregational gifts to the Church Boards?
7. What plan has the Women's Board for dividing the Thank-Offerings among the departments of work under its care?
8. How does the Women's Board meet the expense of giving Thank-Offering boxes and literature free to societies?
9. How can societies procure money to meet the expense of carrying on the Thank-Offering work in their congregations?
10. How can societies keep the Thank-Offering subjects before their members?
11. How can the Thank-Offerings of congregations be increased from year to year?
12. What can Presbyterials do to enlarge their Thank-Offerings?
13. What can societies do to help the women of the church to be more intelligent givers to missions?
14. Why is it not enough for Christians to give their tithes to the Lord?

Why should they give Thank-Offerings?

Where such Conferences are held by a number of societies uniting or by Presbyterials, let each Program Committee appoint some one as a reporter to the General Thank-Offering Secretary. Kindly send reports to her home address, 2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Consider one another to provoke unto love and to good works. Heb. 10:24.

NAMES OF PRESBYTERIALS HAVING IN 1915 INCREASED THEIR OFFERINGS OVER 1914.

Arkansas Valley, Beaver Valley, Big Spring, Brookville, Butler, Cleveland, Detroit, Frankfort, Idaho, Illinois Central, Illinois Southern, Kansas City, Kiskiminetas, Le Claire, Mansfield, Monmouth, Monongahela, New Jersey, Oklahoma, Hudson, Pawnee, Philadelphia, Spokane, Steubenville, Texas, Uncompahgre.

Take heed to Paul's exhortation! Rejoice with them that do rejoice and weep with them that weep. Romans 12:15.

We do rejoice with the above twenty-six Presbyterials over their enlarged figures in the Treasurer's Thank-Offering column for 1915, and we are hoping we will have no reason to weep with any of the sixty-three Presbyterials in the home-land over their 1916 Thank-Offering.

A Word to Presbyterial Officers.

There is yet time for the officers of Presbyterials to aid their Thank-Offering Secretaries in stirring up their societies—Women's, Young Women's and Juniors, to reach a higher plane of giving in 1916 than ever before. Would not such an effort this Fall be an inspiration toward reaching the full $100,000 in celebration of the Thirtieth Birthday Anniversary of our beautiful and helpful Thank-Offering Department of the Women's General Missionary Society? *Try it! And try it now! And keep watch for results!*

IMPORTANT NOTICE.

The latter part of August, the General Thank-Offering Secretary sent her circular letter and sample copies of List of Supplies and the New Scripture Responsive Service, Voices of Thanksgiving, to the President of every Woman's, Young Women's and Junior Society whose name and address are given in the 1916 Statistical Report.

If any President has failed to receive her package, kindly notify the General Secretary at her business address, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

The Thank-Offering Report Blanks will be mailed to the Presbyterial Thank-Offering Secretaries in September.

An Earnest Request.

Will the Secretaries please be careful to not "mislay" the blanks when received, as it is not always possible for the Women's Board to furnish a second supply as was required in several instances last year. (Printed matter is expensive these days).

SENIOR LIFE MEMBERS.

$25.00 Each.

June 24, 1916, to August 16, 1916.

1. Mrs. George McCormick, Salinas, Calif. By a friend.
2. Miss Margaret Gamble, Kirkwood, Ill. By W. M. S., Kirkwood, Ill.
3. Mrs. James Dick, Connellsville, Pa. By her husband.
4. Mrs. A. F. Martin, Chicago, Ill. By Mrs. S. McElroy.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. Maconachie, Pathankot
Miss Edna Jean Giffen, Cairo, Egypt
Miss Ruth M. Eddy, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

NEW YOUNG WOMEN'S SOCIETIES.

Mercer Presbyterial, Farrel Y. W. M. S., 10 members; President, Miss Mary Bovard, 612 Wallace Ave., Farrell, Pa.

Albany Presbyterial, Lisbon Y. W. M. S.

CONFERENCE HOUR.

In the W. G. M. S. Convention at Xenia, Ohio, May 11th—Afternoon.

YOUNG WOMEN'S MISSIONARY SOCIETY.

Leader: Mrs. Donald Kirkpatrick, Springfield, Ohio.

Introduction.

"Wherefore also God highly exalted Him and gave unto Him the name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:9-11.

In these words we learn what is to be the program of missionary endeavor—world evangelization. All of us here today have heard—we bear that exalted name, Christian—we have had the opportunity to know Him. Opportunity means responsibility. "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father, in my name, He may give it you." John 15:16.

How are we going to meet that responsibility, except we be prepared? We may not all be military enthusiasts, but we must be enthusiasts of spiritual and missionary preparedness. Thus, we must have our Plattsburgs, our schools of preparation. One of these schools we turn to now, in considering some phases of the work of the Young Women's Missionary Society.

WHY MISS BLANK DOES NOT JOIN THE YOUNG WOMEN'S MISSIONARY SOCIETY.

I have just three specific and actual cases why Miss Blank does not come to the Young Women's Missionary Society. But I think if we can remedy these cases, we will accomplish much.

The first Miss Blank was walking home from church with another lady. The lady said, "You are coming to the missionary meeting Thursday afternoon, are you not, Miss Blank?" "No," Miss Blank said, "I am not going. I went for awhile and the same few always took part and were always appointed on the different committees and all I ever do is sit and stand around."

The second Miss Blank was a very active young woman, holding different positions in her church, yet she was unassuming and kept herself in the background. An honor came to her from an outside source which brought her a quiet joy, causing her to think that weariness was not the only result of faithfulness. She thought she ought not to accept the honor. Speaking to her pastor about it, he said, "There is no one in the congregation more deserving." Finally she accepted. But in a very short time an officer of the senior society asked Miss Blank to call in her home. Miss Blank did. The lady told her she did wrong in accepting the honor and she needed to know her place. The wound was too deep for anger. Miss Blank felt very lonely, but decided to renounce work and its joys and not be embittered. Her presence was rarely seen at the missionary meeting.

The third Miss Blank decided not to go to the Young Women's Missionary meeting, though she had been very active and an officer in the Society, because one of the older members seemed not to realize the ability, the intelligence and the experience of the younger ladies. She insisted on directing and managing its activities, consequently Miss Blank, a bright, intelligent young lady, has resolved not to go any more.

Thus after listening to the Misses Blank these meditations fill my mind as being largely the cause why Miss Blank does not join the Missionary Society.

Because there are so many noble women in our churches who do their work so well and so much of it, who are so efficient, are there not lost to our churches women, who, because of their quiet reserve and lack of initiative are passed by? At first there is a feeling of loneliness and sadness and this is followed by indifference and coldness.

In our work do we not follow the line of least resistance and to save ourselves anxiety and worry we turn to the active, experienced worker and pass by the timid, reserved one?

We are not doing our work well if we are leaving wounded hearts in our midst. Our prayer should be that God could work in us and through us to draw out the weak one, the stranger or the younger ones into the active service of the church.

Could not the words of a missionary spoken to a young girl be applicable to some of us? The missionary gave an address in the church of which the young girl was a member. At the close of the address, an elder in that church came to the young girl and said, "The missionary desires to talk with you." The young girl went at once. The missionary, taking her by the hand, said, "An elder in your church told me of your work here."

In further conversation, the missionary said she was here in America on her furlough and was using her time in trying to persuade young men and young women to go to the foreign field. She asked the young girl if she had ever thought of going. The young girl replied, "Yes," she had considered the question seriously and if it were God's plan concerning her, she willingly would go, but seemingly it was not God's plan. The missionary asked her reasons for such a conclusion. The young girl gave two or three reasons. To the missionary these seemed inadequate. The missionary then asked her what work she was doing in her own church. The young girl said one thing and the missionary said, "Anything else?" The young girl said another and again the missionary said, "Anything else?" The young girl named one or more things.

The missionary still holding the young girl's hand said, "Are you not ashamed to say you are holding so many positions in your church? Do you not know it is a sin for one person to be responsible for so many things? As I looked over your congregation tonight, I saw so many bright, intelligent young people just as capable of doing this work as you. Do you not know you are standing in the way of other young people? If you should go into the foreign field you would never be missed, but at once every place would be filled. You are standing in the way; you should go away and instead of one active young person there would be several young people active in the service of your church. Think over what I have said and remember you are standing in the way."

The words seemed severe and harsh to the young girl weary and sick in body who would gladly have given up any of the positions. But we can well ask ourselves, are we standing in the way?

As we become more efficient in the services of the church and have greater joy in that service we should step aside. There is a greater work for us to do, to reach out the hand of sympathy and encouragement to the timid, to the indifferent, to the stranger, to the younger ones, to draw them out into the activities of the church.

Consecration and sincerity are not measured by the number of things our hands do, by the number of meetings we attend, by the number of offices we hold, but consecration and sincerity are measured by the number of hearts we make glad, by the number of timid, reserved, indifferent ones we draw out into active service; by the number of lonely, obscure ones we draw out into the joys of service.

I think if we who are older in Christian service would make this thought the burden of our prayers and efforts. Miss Blank would be enrolled in our Young Women's Missionary Society and would find great joy in its activities. But we must step aside and reach out the hand of encouragement and helpfulness.

MARGARET ADAMS,
114 W. 9th Ave.,
Columbus, Ohio.

A MODEL YOUNG WOMEN'S SOCIETY.

It is somewhat difficult to define a model missionary society, as what would be termed a model society for one locality might not be practical for another owing to different conditions, and still there are certain features of the work that we believe should be equally applicable to any society no matter where located.

In the first place, the model society chooses its officers with care, selecting those members who are interested in mission work and who are well informed as to the work being done by the church at large. This is especially true as regards the President, as it is well nigh impossible for one who has not had some training and an opportunity to become well informed along missionary lines to make a successful presiding officer. It does not follow that these officers should be continued in office year after year. In our opinion, such a course is not wise, but in the model society the members are being trained along all lines of the work and more and more of them each year are fitted for any office within the gift of the society. Having selected their officers, the members of the model society stand back of them ready to co-operate with them in the work, and give to them the hearty support that is their due. They do not expect the officers to carry the whole burden of the society. The officers in turn keep the society informed on all those matters pertaining to the missionary work of the church that come to their notice by virtue of their office. This is the only way by which the Women's Board can come in contact with the individual members of a society, and it is important.

In the second place, the model society is a school for the study of missions in general, and especially those under the care of our own church. You will find them using the mission study books that have been especially prepared for this purpose and they use them in a way to get the best results. The members of the model society *study* these books and we wish to put special emphasis on that word study. It means all that the word implies. They study their books at home and know something of the subejct under discussion at each meeting. There is a vast difference between this method of study and that of carrying the book to the missionary meeting and reading a paragraph or two when called on. One may absorb a small amount of missionary knowledge by the latter method, but it cannot be very lasting. You will also find that our own Missionary Magazine makes it way to many of the members of the model society, and that they are keeping abreast with the work being done by our own church through our Women's Board. A knowledge of existing conditions in the needy mission fields and a zeal for the Master's work is the keynote of success. No society can hope to create or maintain an interest in missionary work unless its members are well informed as to the work being done both at home and abroad. Given a knowledge of the work, an interest in the work, and you will find the members of the model society making sacrifices to give of themselves, their time and money to this work.

In the third place, the model society is a working society. It is organized under the care of the Women's Board, and is loyal in its allegiance to that Board by taking up first its share of the work assigned to Young Women by the Board. Then we think the society should take up some definite work—something that brings them in close personal contact with some special object—be that the support of a missionary, or a child in a mission school; contributing toward some certain hospital or school, or dressing dolls for the little girls of India or Egypt. Whatever gives a personal touch to their work inevitably stimulates interest in that work. The mission work carried on in different parts of the world by the different churches, or even narrowed down to that done by the United Presbyterian Church is quite a large subject, and it is sometimes difficult to interest girls in the general subject, but give them something concrete, something that is their very own and they are interested at once. Give a knowledge of, and a quickened interest in the work, and what has been considered perhaps more or less in the light of a duty becomes an absorbing pleasure, and these young girls come to realize that "it is more blessed to give than to receive."

In the fourth place, the model missionary society while giving due prominence to the social side of the work, does not make this the paramount aim and purpose of the society. Occasionally there is a tendency to put undue stress on this feature of the work. Sociability among the young women of a church or society is a very important thing and should not be overlooked and we do not wish to be understood as underrating its value, especially in our city churches. So many young women go from the country and small towns to the city to earn their living—many times absolute strangers. Probably the majority of them are members of the church at home, but if when they go to the city church, no one gives them a welcome they feel friendless indeed. The pleasant smile and hearty greeting to the stranger within our gates may be the means of leading her to cast in her lot with us; and she who was a stranger yesterday is become a member of our church family today and a loyal member of our missionary society, and she in turn is leading others to come with us, and thus the work is broadened and strengthened. In some of the Young Women's Societies in our cities, owing to the fact that many of the members do not live near the church, it is deemed advisable for the girls to have their evening meal at the church as it saves time and strength. This is simply a question of expediency; but the members of the model society are conscientious in the matter of how they use their time. They do not permit money that is given for the extension of Christ's Kingdom here on earth, or that should go for that purpose, to be used in entertaining themselves. They do not make of every meeting of the Society a social meeting. They do have a social meeting perhaps two or three times in the year, but they realize that the business of their society is the King's business.

MRS. DINA LYTLE,
Neil Ave. Y. W. M. S.,
Columbus, Ohio.

HOW TO SECURE MORE YOUNG WOMEN'S SOCIETIES.

Mushrooms grow and are gone in a day; forest trees take years to reach perfection. I take it you would rather grow trees than mushrooms.

When this subject was mentioned to one dear woman who has always done her part in a missionary society, she said, "I have noticed when part of the members of a Y. W. M. S. begin to marry and 'settle down' and the rest to become spinsters and 'settle down,' the younger girls in the church are unwilling to 'settle' with them, so they just form a new society of their own." This is one way of forming new societies, but surely not the best way. Have you been wondering what that "best way" is? In thinking it over, our subject seems to divide itself, and we are obliged to work out an emergency plan for the present and an efficiency plan for the future.

Just now we must devise means by which the interest of girls and young women, now grown, may be awakened. Numbers of them, splendid girls who have openly confessed their Lord and have taken their vows to serve Him, are not awake. The first suggestion would be to place in their hands through the Sabbath School, Y. P. C. U. and women's societies, literature that is really interesting; not statistics, not treasurer's reports, but clear-cut, keen articles depicting "life at the front" in both the Home and Foreign Fields, something beating with the heart-throbs of young missionaries, not much older than themselves, who are giving their lives for girls of their own age, in the mission fields. It takes the personal touch to strike the imagination into flame. Once it blazes, girls here will be eager to help carry the burden of those who are standing in their stead across the seas. It is true we have literature, but is it interesting, and if so, should it not be in the hands of girls outside the missionary society as well as those within?

The second suggestion, for the present—have some person or persons in each Presbytery, specially selected to go into those churches where we have no societies. Let them meet the young women and lay before them the importance of organization. Certainly, the ministers and women's societies would cooperate. Often a visitor has more influence than pastor, mothers or maiden aunts—especially if she be the right woman with the right sort of information. This visitor could be the Presbyterial Secretary of Young Women's Work, or persons delegated by her, who love the work in the Lord's vineyard and long to see it grow.

What of the future and the field of service just opening today to the baby girls on your cradle rolls and the winsome little maids in primary classes and Junior societies! We have the privilege of molding them into the zealous members of the Y. W. M. S. of tomorrow. First—I plead for deeper consecration on the part of the mothers. If a mother's *daily, heart-felt* prayer is, "O Father, take my little girl—make of her a vessel worthy to be used in Thy service and as Thou shalt see fit," is there any doubt in your minds as to the answer? That mother may be privileged to see her child go to the foreign work or to labor in the Home mission fields. She will surely see her doing her utmost to further the work of Christ's Kingdom wherever He may place her. That means connection with missionary enterprise throughout her whole life.

The next phase of our subject is approached with real pride in the standing our denomination holds in mission work, but, has each individual church been fully imbued with the spirit of missions? If not, has the failure been partly due to lack of education along missionary lines? Should the women only, keep themselves well-informed on the subject of United Presbyterianism and world mission work? Is it not true that we can only attain efficiency along these lines when every child and man as well as woman has definite information about the wonders being wrought in our mission centers. As young plants respond most quickly to cultivation, so will the young people of our churches give us the most encouraging results along the line of mission culture.

If a semi-yearly sermon on missions is instructive, would we not learn more by having information on this most important subject given, even as often as semi-monthly, in small installments either from the pulpit or through the church bulletins? Could not our missionaries be mentioned oftener, by name, in private and public prayer? Let the children know that these men and women are real people—not characters in a story book. What an opportunity all this gives for Sabbath School teachers, Junior leaders and all who come in touch with our boys and girls. How deeply children are interested in people and places! Satisfy this normal desire to know, with facts about India, Egypt, the Sudan and the real heros and heroines who are working there. Educate your little lass along missionary lines; teach your impressionable fourteen-year-old maiden that she has her own place in this great work; send your girl graduate to a Christian College whose faculty is filled with missionary zeal; let every United Presbyterian girl know what her denomination is doing in obedience to the Lord's command, "Go ye," and she will be eager to help in carrying out God's plan.

And the plan! Here it is in a few sentences—

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

"There is none other name given under heaven, among men whereby we must be saved."

"Go ye into all the world and preach the gospel to every creature."

"If ye love Me keep My commandments."

How glibly we repeat the sacred words—but do we feel them? We have touched upon dedication and education, and last comes consecration. Let us try to realize that in this last age God's plan is being carried out solely by human agents guided by the Spirit. When we believe this and give ourselves over to be His instruments, we will not rest until every girl in every United Presbyterian church has availed herself of the privilege of serving her Master, Whose field is the world. Then the problem of forming new societies will have been solved and we can spend our energy in praying, working and giving, that the good news may be sent to them that have it not.

ALTAI A. FLOYD,
1st Steubenville Y. W. M. S.

HOW INTEREST YOUNG WOMEN IN MISSIONS?

Does it not seem a shame that such a question must be asked in Christian America by women of the United Presbyterian Church? How interest the young women in a cause in which our Master was so interested, Who just before ascending into heaven commanded His disciples to "Go into all the world and preach the gospel to every creature," because, He says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Is it nothing to us that millions of our sisters live in darkness and degradation, while we have the gospel light? There is a profound truth in the saying, "Christ alone can save the world, but He will not save the world, alone." If we would be young women of character our lives must be dominated by some noble purpose. We must have convictions and above all, convictions concerning Christ and the spread of His cause. Great forces of evil are at work and Christ needs the help of all. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Ignorance is the cause for lack of interest; so if we would incite interest we must give information, teaching missions in mission study classes, and through our Magazines; we must pray missions, and talk missions. We are not especially interested in a project we know very little or nothing about. Neither will the young women of the church be interested in missions, when all they know of the missionary society is that they must give their money once a month to be sent to some foreign field for the heathen. If they are to be taught as a society, in a mission study class, there must be a leader, someone who has had experience in a missionary society and is a devout, enthusiastic Christian.

Our Magazine is the greatest and most important factor in educating the people in the how, why, and wherefore of missions. I would suggest putting the Magazine into the hands of as many young women as possible. In our society a librarian is appointed to whom each member taking the monthly Magazine gives her copy as soon as it is read at home. The librarian then distributes the copies among the non-subscribers and the ladies of the church who might become interested. By this plan we hope to reach women who would not have access to mission literature otherwise.

I once read the following, "You can give without loving, but you cannot love without giving." Young women may be led and persuaded to join a society and give a little money, without being especially interested. But if a young woman is taught that our mission here on earth is to "preach the gospel to all the world," if she knows who our missionaries are and what their great work is; if she has knowledge of the work and workers in the mission fields, do you think she can fail to catch the great enthusiasm? Will not this knowledge with our prayers awaken an answering spark of love? When the young women of our church know and love they will surely overflow our missionary societies with both members and gifts.

Will you permit me to illustrate? When our society was organized there was just one member, the leader, who had belonged to a missionary society. The members were young women, some of whom had just recently joined the church. Indeed it was a very discouraging and homely beginning. We organized a Young Women's Club and decided to meet every two weeks, one week a social meeting, and the next, a missionary meeting. At these latter meetings, missionary articles were read, at first by the leader, later different members were prevailed upon to take part. The articles were from the Magazine, or maybe a leaflet from our literature department, or some information about our missionaries. Nothing was said about money until we had become so interested through our reading, that we just began giving what ever we felt inclined to give. Certainly there were many prayers offered. Gradually a regular program and collection became the habit. The members became so enthusiastic; officers were elected, and regular business transacted. Now we send Christmas boxes, sew for the Tanta Hospital, increase our Thank-Offering year by year, send delegates to Presbyterials, and are paying for a year's schooling for a girl in India. We still find a meeting every two weeks profitable for while leaving our program undisturbed by a social hour, the social afternoon brings us so much closer together and strengthens the bonds of friendship. We now divide our program afternoon equally between the program on "The King's Highway" and "The Home Mission Study Hour," given by a teacher.

But let us repeat, "You can give without loving, but you cannot love without giving." So let us educate our young women and pray that they may develop the great love for Christ and His work.

Mrs. J. B. Hall,
Rushville, Ind.

Conclusion by Mrs. Donald Kirkpatrick.

From four angles we have discussed the Y. W. M. S.—

1. Why Miss Blank does not join the Y. W. M. S.
2. A Model Y. W. M. S.
3. How Secure New Members?
4. How Interest Young Women in Missions?

What now are to be the aims of the Society?

1. To maintain interest among those who are already enlisted in the work of the society.
2. To secure additional recruits in our "preparedness" school, especially among the young.
3. To secure and train leaders in Christian work, personal workers and new candidates for the field.

If such be our aims, we shall have an ever deepening interest in, and zeal for missions. Missionary enthusiasm invariably strengthens the spiritual life of the church, which must yield fruit in all branches.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

One of the greatest agencies for the development of spiritual life, zeal in Christ's service and missionary consecration is the young people's conference held in New Wilmington, Pa., in August every year. The eleventh, held last month, had an enrollment of about eight hundred and fifty. Camp Suegin celebrated its second anniversary by doubling its enrollment of young men. When one remembers that every member of the camp and the great majority of those registered by the conference were members of mission study classes and one Bible class every day for ten days, he can realize what this gathering means to those in attendance and to the church through them.

Every afternoon is given up to amusements of all kinds. At the institute periods the best speakers in this country and Canada are heard and life and work of missions in India, Egypt and the Sudan portrayed by representatives from the fields. In short no better place can be found in which younger and older can spend a happier or more profitable vacation. Scores of young people publicly decided to belong to Christ and hundreds of saints were quickened in the spiritual life.

For three days before the opening of this great gathering a conference was held in Westminster College building between representatives of our Foreign and Women's Boards and all the outgoing missionaries who could possibly attend.

We were glad to have the Editor of our Magazine with us this year as representing one of our greatest missionary agencies.

Two sessions on the 9th with a social hour in the evening, three sessions on the 10th and two on the 11th seemed all too short for the seasons of devotion and intercession and the practical discussion of the great problem of foreign missions from the fields and the home base.

Our hearts were deeply stirred by the prayers and addresses from experienced veterans like Dr. Scott and the Misses White and Martin and the young worker on first furlough like Revs. Neale McClanahan and Adams and Miss Bennett. The unmarried women in attendance were the Misses White, Martin and Bennett who return to India this autumn, Miss Grove, fresh from the Sudan, so eager for inspiration that she could not stay away and Mrs. McClure; these had had experience. Those in attendance for the first time just before sailing for the fields were the Misses Scott and Hamilton of India, McCrory and Hutchison of Egypt and McKeown of the Sudan.

We know that the conference was of great benefit to all who were in attendance and hope it may be continued annually.

The program was as follows:

MISSIONARY CONFERENCE.

New Wilmington, Pa.

Program.

WEDNESDAY, AUGUST 9.

Morning Session.

Our Needs and Resources.

10:00—Devotional.
10:15—Introductory Statement.
10:30—The Demands and Man's Insufficiency.
11:10—God's Sufficiency.
11:50—Devotional.

Afternoon Session.

The Missionary and the Boards.

2:00—Devotional.
2:15—The Board of Foreign Missions.
2:30—The Women's Board.
3:00—Foreign Board Finances.
3:20—Women's Board Finances.
3:50—Devotional.

Evening Session.

8:00—Social Hour.

THURSDAY, AUGUST 10.

Morning Session.

The Missionary Task.

10:00—Devotional.
10:15—What the Missionary Faces in Egypt.
10:45—What the Missionary Faces in India.
11:15—What the Missionary Faces in the Sudan.
11:45—Devotional.

Afternoon Session.

The Missionary's Personal Life.

2:00—Devotional.
2:15—The Physical Life.
2:40—The Social Life.
3:00—The Intellectual Life.
3:25—The Spiritual Life.
3:50—Devotional.

Evening Session.

8:00—Address and Evening Prayers.

FRIDAY, AUGUST 11.

Morning Session.

The Missionary's Professional Life.

10:00—Devotional.
10:15—Relations to the Home Church.
10:40—Relations to His Fellow Missionaries.
11:00—Relations to the Native Church.
11:25—Relations to Non-Christians.
11:50—Devotional.

Afternoon Session.

Missionary Success.

2:00—Devotional.
2:15—What Constitutes Success?
2:35—How Success may be Assured.
2:55—The Reward of Success.
3:15—Consecration and Intercession.

Prayers for more workers were answered at once as two young women made application, willing to go this year, one for the Sudan and the other for India. We fear, however, that the unusual restrictions concerning passports, etc., may delay their sailing.

All our new missionaries are taking a ten days' course of instruction in the study of oriental languages from Dr. Cummings and are enthusiastic about the help they are receiving.

No definite dates have yet been secured. Some that Dr. Anderson thought were settled have been cancelled, but he is still hoping to get sailings for India settled before October 8.

Miss Marion Paden is safe at home once more doing all a daughter can to brighten the home from which the Lord has called the devoted wife and mother. Egypt misses her sorely, but the church here will be helped by her presence and labors.

Mrs. Finney and Miss Buchanan of Egypt are on the ocean homeward bound. Miss Ferrier of Luxor is quietly resting in Ft. Collins, Colo. The latest from India gives the cheering word that all our sick ones are improving. Dr. Simpson is able to be about on crutches and Miss Jamison back at Sangla Hill School. How glad we are that the health of Miss Dight improved so much that she was able to go back to Khartum North and that the four Syrian teachers have returned to the Girls' School.

A letter from "a friend" declares his intention to pay Miss Hutchison's salary in "Miss Paden's place" in Egypt.

Another friend has just given a check for six hundred dollars to be applied toward a missionary salary in India.

The Presbyterial of Uncomphagre has decided to pay fifty-five dollars annually toward a salary. What an example of sacrifice this new Presbyterial, few in number and far-scattered, has given to the church! A rich blessing is sure to follow.

The salaries of four of our new missionaries are unprovided for. Have you any money which the Master would like you to use for this purpose? We are praying that His stewards will report their desire to help in the support of these ambassadors of His.

Will all friends desiring to send packages by the missionaries to friends on the field, kindly send them in care of Alfred Putnam, 102 Water St., New York. He is the Boards' shipping agent. Write him full instructions to insure the package, giving him a correct list of its contents. He will send a statement of all costs to you.

We have so much to thank Him for that we hardly know where to begin. Praise Him for the preservation of our loved ones on the field; for the safe journeys of those homeward bound; for the courage and faith given to those who are eager to sail now; for the parents who are so loyally giving their sons and daughters, to enlist now in war times, in the service of the King of kings; for good news of the progress and development of the Lord's work at home and abroad; for opportunities of service; for Christian fellowship and best of all for our assurance that our names are written in the Book of Life.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 1801 Highland Place, Berkeley, Cal.

Please note carefully some slight changes and additions made at the Xenia Convention in the *Standard of Efficiency*.

Point 2, Section C, now reads "Contributions to all departments of our W. G. M. S. equal at least to those of previous year." Many societies qualified on this point last year, where an "*increase* in contributions to every department" was required. Some will doubtless give more than last year, but all can at least hold to the good record already attained, the object to be gained chiefly in this clause is to have *all* departments remembered each year, thereby keeping us in close, sympathetic touch with every phase of the splendid work we are pledged to support.

Point 4 has merely been changed to its original reading, viz., "A definite share in Home *or* Foreign missionary's salary," which in no sense debars any society or individual from assuming the support of a missionary, either in part or whole in both fields, but some, many, indeed, cannot undertake the support of two missionaries in a special way, and our aim is to make these ten points possible for the weakest society.

To Point 6 has been added the clause, "Every woman in the congregation to be formally solicited for subscription to our Women's Missionary Magazine, not a difficult thing to do since we naturally want to pass on to others what we ourselves enjoy.

Point 8, Section A, now reads, "A Young Women's Missionary Society *or* a group of girls or young women contributing in some definite way to our Women's Work." This does *not* mean, as some would interpret it, that a new society must be organized each year in order to qualify on this point. As long as there is such an organization, or group of girls engaged in some definite support of the work, rest assured, that clause counts fifty per cent.

No change has been made in the reading of Point 10, "An increase in Thank-Offering with observance of one week prior to the annual ingathering service, for daily prayer, praise and self-denial." This time has come to have a place in our hearts second only to the sacrament of our Lord's Supper, for it is purely a service of grateful worship and fellowship, which should be approached by these prescribed days of preparation, each one in her own home to observe some special quiet time daily in communion and intercession, and in the spirit of loving devotion and gratitude to deny self in some way that will increase her Thank-Offering in a material degree. Beloved, as you think back over the years since this special Thank-Offering movement was inaugurated, can you measure the spiritual enrichment it has brought into your life? And the act of "giving up" for the Lord's sake because He gave up for us, brings in the largest returns, in blessing other lives as well.

Surely this year, out of the depths of gratitude to Him Who has made us to differ from suffering womanhood in war-torn Europe, can we not make our enlarged gifts cut down deep into our lives that He may know and commend.

> "Help me, Oh Christ,
> Myself, my best to give,
> That I may others bless,
> And like thee, live."

Home duties will prevent as much field work as in former years. Can we not make this page count for much this year? To this end will you not send in suggestions, questions relating to our work, which I may be able to pass on to others in a helpful way?

Address all such communications to 2514-a Virginia St., Berkeley, Calif.

Faithfully, lovingly yours,

JEANNETTE C. ALTER.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

THE JUNIOR SPECIAL FOR 1916-17.

SUPPORT OF THE BIBLE WOMEN IN INDIA.

By Kate A. Hill, India, Home of Furlough, Newton, Iowa.

"At present only a small percentage of women can read; not more than one per cent., but the influence of every enlightened woman has been disproportionately powerful. Reading and writing have not been the main factors in producing a progressive attitude among women; more has been done by their coming in contact with the Christian teachers of the West. As teachers, physicians and foster mothers to the orphan they have preached God's eternal laws in relation to the sex—teaching that the religion of Jesus Christ demands the same moral code for man and woman. Familarity with zenana hospital methods, facilities of travel, exhibitions, purdah parties and literature containing the history of modern western movements are all moulding the Indian woman. * * * So far what knowledge she possesses has come to her through distinctly Christian channels, women who have given up family ties and home to minister to their less fortunate sisters. *But the one who appeals to her most is the Indian Christian sister; the others fill her with admiration, but they are too high for her to reach. With her fellow countrywomen she feels that it is only the religion of Jesus which has made the difference, not nationality or climate. It is the day of opportunity for the Christian women; they are not only messengers, but living witnesses to the regenerating power of Christ.*"—Extract from Ideal of Womanhood by Miss K. M. Bose of the Punjab.

Not less important than the work of the lady missionaries is the work of the Bible women. From the early days of the work in India we have sought to find helpers in every department of our work. In the hospitals we find nurses, compounders; in the schools, teachers and matrons and head mistresses as trained and efficient helpers. So in the evangelistic, workers have sought out women to go into the homes of the Punjabi people and take to them the Living Message. This has not been an easy task, for this work takes a woman out of the seclusion and protection which seems needful in that land where "only man is lord and woman has no soul."

It forces them to break all the traditions of their land, to walk through the streets and enter the houses alone. It exposes them to all sorts of tempation and insult never dreamed of in this land of freedom. So we find it is only the older women, whose family have perhaps all grown up, or some widow who needs the small salary to care for her family who can take up this work. All honor is due these who face opposition, scorn, ridicule to carry the Gospel to those behind the "purdah."

They are found in every mission station and hospital and dispensary. You will find their names in the Report of the Board of Foreign Missions.

Not much is said of them, but the names of Mary Anna in Sialkot, Leah in Zafarwal, Mrs. Murry in Gujranwala, Mrs. Baptist in Rawalpindi, Mrs. Dennison in Gurdaspur, Mrs. Jones in Pasrur are household names in the towns where they labor. There are many others not so well known. Some of these have spent their lives giving the Gospel message. They teach reading, writing, sewing, knitting, crocheting, anything that brings new interest and help to the shut in lives of the women. Perhaps no worker is more truly loved. She becomes the friend of the family and her counsel is sought; she is sent for in times of sorrow, or is an invited guest in times of joy. Again on the other hand she is often subjected to scorn and opposition.

It is a labor where little fruit has been actually garnered. Few confessions have been made, but when you remember that the work of the Bible women is entirely in the homes among the wives and mothers, you will realize how difficult confession is, when it means also the breaking up of homes, the forsaking of husband and children.

Only the Bible women know how many behind those closed doors are giving Christ a secret love. Many have learned of Him through their quiet, unobstrusive labor of love and eternity alone will reveal results. I like to think that at that time these faithful workers may have the great joy of entering into the full fruits of their labor.

The work of the Bible woman is full of heartache, too. How many, many times just when a promising pupil is making progress, when her interest in the Bible lesson and in Him Who saves is deeping, the Bible woman finds the door closed, the pupil is away on a visit. Some jealous husband or father or mother-in-law has also noted the interest and growing friendship and they are afraid to venture having lessons continue. This experience comes often into the work of these faithful workers.

A Bible woman must be well along in years. No young woman could go about in the streets with any degree of safety. Her character must be above reproach; her faith must be well founded, for many a sharp argument will be brought about; her zeal must be unlimited to help bear the disappointment of "closed doors;" she must have knowledge of the Bible and she must know Him personally Whose message she bears.

To increase her knowledge of the Bible, to deepen her spiritual life and to train her in the best methods of personal work we have recently established a Training School for the Bible women of the mission. It is known as the Sarah Dougherty Training School. A course of study is given the women to follow during the year; then for one month all the Bible women and the young missionaries meet with the older ones who conduct the school. Bible lessons, talks on the deepening of the spiritual life, personal work and methods are given. A part of each day is spent in actual work. The missionaries and Bible women go out two and two and an effort is made to reach all the women in the city where the school is conducted. This has been found very helpful and is greatly appreciated by our Bible women.

May the mothers of the church take a deep interest in the Junior Special this year and encourage and help the work that is so distinctively for the workers in India.

A STUNT FOR THE JUNIORS.

A wide awake Presbyterial Junior Secretary offered a prize to the Juniors of her Presbytery for committing to memory sixty selected Bible verses and the 10th chapter of Matthew during the year.

Four Juniors qualified and were given a fine New Testament. This year she has asked them to answer the following twenty-five questions, and has kindly given us the questions that we may pass it along and any Junior Secretary or Superintendent of any society may use it if they wish to do so.

Questions.

1. Of what child was it first said—God heard his voice?
2. In whose funeral procession do we find the first mention of horses?
3. Who caused an axe to swim?
4. Who saw a man clothed in linen with an ink horn by his side?
5. Who was a mighty hunter before the Lord?
6. Who prayed three times a day with his window open?
7. For whom did the people wait to ask a blessing before they would eat?
8. Who had six fingers on each hand and six toes on each foot?
9. What king when he was sick "sought not to the Lord but to the physicians?"
10. What king loved husbandry?
11. What king was a sheepmaster?
12. What king had 900 chariots of iron?
13. Where are we told of 700 men who could sling stones at a hair breadth and not miss?

14. Who saw a mountain full of horses and chariots of fire?

15. Who drove furiously?

16. Name two boys who are mentioned as getting new coats. One coat was given by the father, the other by the mother.

17. Who was a "ready scribe in the law of Moses?"

18. Who went down into a pit and slew a lion on a snowy day?

19. What king made a feast to a thousand of his lords?

20. What king ate grass?

21. A certain man had much trouble when his friends came to comfort him, they each brought a piece of money and a gold ring. Who was it?

22. Who mourned for "raisin cakes?"

23. Who found honey and gave his father and mother of it?

24. Give seven names by which Jesus calls Himself, *e. g.* ("I am the vine.")

25. Who knew the Scripture from childhood?

MRS. E. E. CLELAND.

HOME MISSION DEPARTMENT.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

Miss Mary A. Workman, missionary in Akron, Ohio, is taking a much needed rest for two months.

Mrs. Mae Daugherty, who has worked in the Quincy Ave. Mission, Pittsburg, Kansas, for four years, has been obliged to resign on account of ill health.

Miss Martha Payne, a member of our Frenchburg, Ky., faculty was married in June to Rev. Emmet Alter and will sail for India this fall. We are sorry to drop the name of Miss Payne from our list of workers in the home-land, but rejoice that she is to work for the Master in India. What is our loss is India's gain. We ask your prayers for this new home that will be established in far off India.

We are glad to report that Mrs. T. E. Crooks, of Hebron, Ind., who has been on leave of absence on account of the illness of her mother, has returned to her work in Frenchburg.

One new member has been added to the faculty this year, Miss Violet Maltby, of Wesleyville, Pa.

The new Elizabeth D. Brown Dormitory is in process of erection. The contractor, Mr. A. B. Hamilton, of Blairsville, Pa., has moved his family to Frenchburg. Work on the building will be rushed as rapidly as possible. The first floor contains in addition to dining room, kitchen and pantry; reception, study, matron's and guest rooms.

The second floor contains ten rooms for girls and the third, with entrance entirely separate from the second floor, an equal number of rooms for boys.

Fifty dollars will furnish a room for two students, the donor to name the room. Tablets, with the name, will be placed in a conspicuous place. The first contribution for a room was received from the Juniors of Philadelphia Presbytery. Mrs. Peter McCornack of Des Moines, Iowa, has given one hundred dollars to furnish the dining room. Who will be the first to report they will take a room in memory of some loved one gone, or in honor of a worker still here?

Please report to the Home Secretary, but send the money through the regular channels to the General Treasurer.

Notice.

When possible send all contributions for mountain work by parcel post, address Frenchburg, Ky.

Address for freight, Frenchburg, via Rothwell, Ky.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

TEMPERANCE AND FOREIGN MISSIONS.

Wine brings a tenfold curse. It brings a curse *on him* who makes it for another's use; *on him* who makes it for himself alone; *on him* who drinketh of the poison draft; *on him* who carries it from place to place; *on him* to whom the poisoned grape is brought; *on him* who serves it to the eager guest; *on him* who sells it to another's hurt; *on him* who profits by the harmful sale; *on him* who buys it for himself alone; *on him* who buys it for another's use—*these ten* shall be accursed.—Mohammed.

And yet no less an authority than the great Syrian missionary and author of "Christian Missions and Social Progress" the late James L. Denny, D. D., has this to say:

"Among foreign mission fields none surpasses South America, Central America, and Mexico in the excessive use of intoxicants. Next would come India and Burma. Next to these would come certain portions of Africa. Commissioner Johnson estimates that at least thirty per cent. of those who die in Central Africa are victims of alcohol. In Korea, Japan and China intemperance is a social curse, increasingly so in Japan. In Mohammedan lands the use of intoxicants *is greatly on the increase.* Althought the Koran forbids the use of wine and intoxicants, yet its tenets are evaded.

"In the Pacific islands is a repetition of the universal story of the introduction of foreign liquors and the prompt surrender of the natives to its enticement.

"The result of this world survey is that intemperance is on the increase *throughout the earth* and that Christianity owes it to herself to support and encourage every effort of missions and every agency of reform for saving the world from its ravages."

Of Porto Rico, the Rev. A. F. Beard, D. D., writes: "In two visits to Porto Rico I have been shamed by the fact that drunkenness in that island has been almost entirely introduced by the people from the United States since Porto Rico became a member of our National family. The example of those whom natives call 'Americans' was such as to bring us great grief. In San Juan the first great sign that met the eye of all passengers landing from the wharf was 'American Bar.' 'American' saloons were very common. I saw no drunkenness except where the conditions for it had been introduced by my own countrymen."

Africa. The Hon. F. H. Gillett has introduced into Congress a bill against exports of New England rum which have been going in increased quantities, of late, because some of the European nations that have formally shared with us in this sin are now cut off by war conditions. Few Americans seem to realize that the United States is doing atrocities in Africa to bodies and souls through the traffic which Gladstone said "had wrought more harm than war, pestilence and famine."

China. The Rev. W. H. Snigle writes: "A representative of a large liquor house in New York was on board our steamer coming from China last summer. He was over there looking for business. The whiskey and tobacco men are figuring on getting the millions of dollars which the Chinese formerly spent for opium.

"The British and American Tobacco Company is reaping a rich harvest in China. The Company is said to have spent a million dollars in one year in advertising their business. They have distributed millions of cigarettes to cultivate a taste for them. I saw the statement recently that the Tobacco Company cleared $10,000,000 last year. Those who deal in whiskey and tobacco care nothing for the harm done. All they care for is money."

J. W. Hurst, M. D., Severance Hospital, Seoul, Korea, writes: "While missionaries are preaching temperance, other foreigners are revelling at clubs and seeking to debauch the natives by the liquor traffic. We must ever be facing the necessity of finding an excuse for our fellow countrymen."

Now, dear reader, whatever may be said regarding the other sins which, *just as much* as intemperance, exclude from the kingdom of heaven, 2 Cor. 6:9, 10, the world is not *getting better* so far as intemperance is concerned, and it is high time for Christian people to face the *real facts* and not be hoodwinked by the *enemy* closing up a saloon here and there, proving very conclusively that unlike Paul, we are ignorant of His devices and need to read the Word far more than we do.

Don't forget that pledge signing against liquor and tobacco is our special feature this year. Report along this line, so far, next month.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1916-17.

Foreign:

World Missions and World Peace. Board, 57 cents; paper, 35 cents; postpaid.

How to Use "World Missions and World Peace," 10 cents.

Girl's How to Use, "Maid in America," 12 cents; postpaid.

Set of Charts and Posters, 30 cents; postpaid.

Soldiers of the Prince, 30 cents; postpaid.

Set of Paper Dolls, "Children of the War," 30 cents; postpaid.

Set of Flags of the Nations, 30 cents; postpaid.

Peace Buttons, 5 cents each; 50 cents per dozen.

Outline Map of the World, 17 cents; postpaid.

Home:

Old Spain in New America, Cloth, 57 cents; Paper, 35 cents; postpaid.

Teacher's Supplement for "Old Spain in New America," 5 cents.

Children of the Lighthouse, 30 cents; postpaid.

Teacher's Manual for "Children of the Lighthouse," 10 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Prayer Cycle, 10 cents each; $1.00 per dozen.

Bamba, 10 cents each.

Our Sisters in Egypt, 13 cents each.

Master Builder on the Nile, 1.50 each.

We have on our shelves about fifty copies of the Junior Study Book of 1907, "Circles of Light." The covers of there are slightly soiled, but otherwise the books are as good as new. These were formerly sold for 30 cents each, but we will close them out for 5 cents each.

Order the following leaflets for the October meeting:

Devotional Helps:

Bible Words on Praise	.02
Bible Words on Prayer	.01
Child Teaching Endorsed by Scripture	.02
Encouragements to Work	.01

Giving:

The Woman Who Gave Herself	.02
Tithe Catechism	.01
Giving—What? Why? How?	.02

Helps for Meetings:

Eleven Reasons for Attending Missionary Meetings	.02
Five Points of a Star Missionary Society	.03
How to Manage a Missionary Meeting	.02
I Can	.02
Literary Clubs Against Missionary Societies	.01
Rules of Order	.03
Treasury Catechism	.03
Mrs. Brownlee Joins the Missionary Society	.02

Young Women's Supplies:

Mite Box Convention	.02
Which Mite Box is Yours?	.02
Counting on Us	.02
Hints for Work Meetings	.02
Round Table	.03
Sixteen Missionary Programs	.03
Why Not You?	.02
Why Young People Should Study Missions	.01
Giving From a Girl's Viewpoint	.02
The Master Wants You	.02
Two Calls With a Difference	.03
Did It Pay?	.02
What the Heathen Do For Me	.01

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

A called meeting of the Board met in the afternoon of our regular meeting day, July 18, 1916.

Mrs. Yourd presided and Mrs. Sands opened the meeting with prayer.

Although we had not expected to hold a meeting on this date twelve members were present. Mrs. Porter and Miss Milligan were at Northfield and Mrs. Trimble unavoidably detained.

Y. W. Secretary reported a new society—Wheeling Presbyterial, St. Clairsville Y. W. M. S., twenty members. President, Miss Mary Close.

Mrs. Campbell introduced Miss Helen J. Ferrier of Egypt and Miss McDougal, teacher of missionaries' children in Assiut.

Parsonage Secretary reported that the old parsonage at Tulsa had been sold and old loan paid and an application for a new loan of $1800 was granted. An application from the 4th Church, Akron, Ohio, for Parsonage Loan was granted.

Home Secretary reported that after August 10th Mrs. J. C. Alter's address would be 2514-a Virginia St., Berkeley, California.

Rev. J. L. Vance writes that Rock Island Presbytery asks that Miss Elizabeth McMillan who has done such good work at Oak Grove be transferred to the new mission at Sears, Rock Island. This request from Rock Island Presbytery was granted.

Miss Violet Maltby was elected teacher for Frenchburg.

As Miss Carrie Buchanan is much better she writes that she is not coming home as she had intended.

A letter was received from Miss Hazel Bennett.

Illinois Central Presbytery has taken Miss Fannie C. Martin as their missionary.

Mrs. Campbell reported that Mr. Cleland had handed over a check for $1,000 from a friend interested in our foreign work and the men's ward in Tanta Hospital was set aside in appreciation for this gift. The same generous friend gave $250 for our Freedmen's work.

$120 was also received from Tennessee Presbyterial for Bible woman in the Sudan.

Miss Little, alternate for Mrs. Trimble, will attend New Wilmington Conference, as Mrs. Trimble finds it impossible to go.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

STUDY FOR THE MONTH.

OCTOBER—YOUNG WOMEN AND JUNIORS IN MISSIONS.

LITERATURE, THANK-OFFERING AND AMERICAN BIBLE SOCIETY.

Bible Reading—Mark, 4th Chapter

"It is not enough to be sentimentally interested in missions."

Topics for Study.

YOUNG WOMEN.

1. The Share of Young Women in the Spread of the Kingdom.
2. The Young Women of Tomorrow—the Product of Today.
3. Young Women and Reform.
4. Lost or Found! The Life of Christian Service.
5. Handicaps in Young Women's Work.
6. The Place of Prayer in Life and Work.

THE JUNIORS.

1. In Training for the Future.

THE AMERICAN BIBLE SOCIETY.

The entrance of Thy Word giveth light; it giveth understanding unto the simple. Psalm 119:130.

THE ANNUAL THANK-OFFERING.

LITERATURE.

The missionary possibilities of the church today are boundless! What limits their realization?

Prayer for Our Missionaries.

Gracious Father who sendest forth messengers of divine salvation, grant, according to thy promise, to guard those journeying on land and sea, to deliver from sickness and weariness, to preserve in persecution and disappointment; to keep in perfect peace with minds stayed on thee. Anoint them with thy Holy Spirit, giving fullness of joy and greatly prospering their work for thee. Raise up for them at home and abroad, according to their great need, faithful and earnest laborers. Grant unto them a rich harvest in their fields, and a blessed reward here and hereafter. For the glory of Jesus Christ, our Lord. Amen.

—The Christian Missionary.

AN EGYPTIAN AND HIS LITTLE CHILD

Courtesy American Bible Society.